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of the United Presbyterian Church

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THE AWAKENING OF THE EGYPTIAN WOMAN

THE STORY OF THIS MAGAZINE.

By Minnehaha Finney, Editor for Egypt.

For some time, I as Egyptian editor, have been wanting to tell the women in America about the movement among Egyptian women which has come to be called "The Awakening of the Egyptian Woman." But I have hesitated for the simple reason that I feared the story could not be told without creating a wrong impression, making the Magazine readers come to the conclusion that this awakening means the need of Egypt's 6,000,000 ignorant, superstitious, Christless women has been met.

Some of our women in Egypt are splendid and have done wonderful things in the way of progress but they are the very very small minority and merely a bare handful. As is often the case with those in any pioneer work or reform in any land there is an excess of zeal and super-optimism so I warn you not to be blinded to Egypt's need by these all too optimistic articles written by our dear Egyptian sisters who in their newly awakened enthusiasm are all on fire with a zeal which almost deceives them into thinking that the work is done, though scarcely begun. We have to steer between giving a wrong impression to you American readers of Egypt's progress and quenching the ardor of the few advanced Egyptian women who have received the benefits of education and whom we want to enlist in this great work. We must not forget that only one tenth of one percent of Egyptian women can be called educated, looking at it from the American view point, and that the remainder are as yet quite satisfied with the ignorance and superstition which has held them enthralled for thousands of years.

We are proud to present these articles written by educated Egyptian women because they show the great possibilities latent in the others had they like opportunity. We pray God that those who have so well profited by using their opportunities may in turn feel the call of service for their own sisters. Our Egyptian friends have often accosted us with the complaint. "All you tell about us is the dirt and the squalor and the flies in the children's eyes and the ignorance and superstition of the women and it is not fair to us who have climbed up to a higher plane and especially when we so value the good opinion of America etc., etc." We want to enlist this educated small almost infinitesimal minority on the side of love and a real practical service for Egypt, dear Egypt for which some of us have set aside Home, Country.

In making these explanations we do not want to offend any of our Egyptian friends whose good opinion we so much value but I think it will be easily understood by them that these explanations are a mere caution to the readers of the Magazine to keep them remembering that Egypt is in need. As in Egypt so in India and China and Japan and other lands there is this awakening of the women but that does not mean that there is yet no more work to be done in all these needy lands just because a few who have availed themselves of the best advantages have awakened. Rather, it means that this Awakening is a major

note of encouragement showing that it is greatly worth while to reach out the helping hand to be grasped with a glad and hearty clasp by those across the seas who need and want us to help them draw aside the curtain which is shutting out the true light from all those yet sitting in great darkness.

I am sure you will rejoice in the fact that there is an "Awakening" and we all rejoice in this as well we should for is it not the result of long years of prayer and work and labor especially in the schools—schools, such as the Pressly Memorial Institute in Assiut. the Esbekiah Girls' Boarding School in Cairo, and other schools younger in years such as the Luxor Girls' Boarding School, the Cairo Girls' College, the Alexandria Girls School and all those Delta schools including the Tanta Girls' Boarding School. It is from these schools that we are looking for the force of workers who will make this "Awakening of Egyptian Women" a real benefit to Egypt. We missionaries and you Christian people who send us into Egypt are never to forget that our Commission is "Go ye into all the world and preach the Gospel to every creature." In Egypt one of our best methods of carrying out this order is by means of the Christian school. It is the most acceptable to the people we have gone to help. But in these latter days there are scores of schools besides our Christian Mission schools which have contributed to this "Awakening of Egyptian Women." Our great struggle is to keep our schools a real agent of Christ and His message. The Christian Church can no longer compete in quanity of education provided, but it should bend every energy and use every resource to insure that the Christian quality of education is set on a hill in Egypt. This cannot be accomplished without more support to our schools, more adequate staffs, so that our schools may be more pervasively Christian. The call is for teachers with high spiritual aims and this call is not only to the Christian Church in America but to the Christian Church in Egypt, a call to our Egyptian educated mothers and fathers to give their very own daughters to do their part in educating and uplifting their Egyptian sisters. Until they are willing to do this and to sacrifice something to do it, not so much can be accomplished by those of us who are willing to go to Egypt from America.

We praise God that there is a noble band of Egyptian young women who are giving themselves to serve as teachers in schools for Egyptian girls. I am proud to be able to present the photos of some of them in this Magazine. I had a number more to present but it costs too much money to print them all. Some day when every woman in the United Presbyterian Church is a subscriber to the Magazine, I am sure our beloved editor, Mrs. Moore, will feel that the Magazine is rich enough to print all the pictures I send her for the Egypt number, then I'll give you the privilege of looking into the bright earnest faces of all our Egyptian young women who are serving their Master behind a teacher's desk in an Egyptian school room.

The picture on the cover of this Magazine has been described in a short article called "The Renaissance of Egypt." The conception is a beautiful one, a stone blind sphinx, stone dead and on its head a woman's hand to awake it to life. Are we going to stand by and let our Egyptian sisters think that, highly educated though they may become, a woman's hand can touch into life the stone blind, stone dead sphinx of Egyptian darkness and superstition and ignorance when we know that only the divine hand of our Lord and Saviour Jesus Christ is both able and willing to accomplish that miracle!

We have two men coming to an altar. Abel laid a bloody victim on it. Cain brought the best results of his toil. God rejected Cain and then the man who had refused a bloody sacrifice went out and bathed his hands in the blood of his brother. I say to you that from that hour to this the blood of life has been shed by men who reject the bloody sacrifice of Jesus Christ. Civilization is but a by-product of Christianity. We as heralds of Christ go to Egypt with this one thought, this one aim, to proclaim the Angel-Herald's message:—"Unto you is born this day in the city of David a Savior which is Christ the Lord," and "Glory to God in the highest on Earth, on Earth Peace good will towards men."

Because of my absence from Egypt, being at home in America on my regular furlough, Dr. Carrie M. Buchanan has given me valuable assistance in collecting these articles for this number of the Egypt Special.

"THE RENAISSANCE OF EGYPT."

THERE COULD scarcely be a more striking commentary on the place which the Egyptian woman holds in the expectation of her country than Mohammed Muhktar's Statue. "The Renaissance of Egypt," which stands waiting to be unveiled in the great Station Square at Cairo. True, its ideal is that of the small educated minority—it can have little meaning to the millions who make up Egypts unlettered population. But what an ideal it is! The woman stands with her hand on the head of the Sphinx, which has been asleep through long ages, and now raises its head in response to the touch for which it has been waiting.

As the pages that follow will show, this is significant of what is happening in Egypt to day. Small though it is in proportion to the ignorance and inertia around it, a movement of leadership is arising among Egyptian women. But this fact leads to the all important question: What kind of woman is this new woman to be, and whither will she lead her country? Is she to be the ideal woman that all of us have in our minds—the woman that is described by Egyptian writers in this "Egypt Special?"

The answer to this lies with the Christian world, East and West. The woman of the Egyptian Renaissance has herself been awakened by Christian influences. There were other influences in Egypt in the past, but she remained asleep. Only since the coming of Christian missionary effort has she awakened. Christian education set her on the path of progress, and only the power of Christ can give her the unselfishness of character, the strength of purpose, the patience under disappointment which she will need to overcome the temptations and difficulties of the new era. Such a situation is a direct challenge to increased missionary effort.

(See 1st page Frontispiece. This is also referred to on cover.)

GROWTH OF THE FEMINIST MOVEMENT.

Leaders Publish a New Magazine.

(From the Egyptian Gazette.

THE FEMINIST movement in Egypt which began in the spring of 1919, has now taken definite form. Many who saw, in those days of excitement and unrest, the native veiled ladies, generally known to Europeans as "harem" going about the streets in their carriages, cheering the demonstrators and shaking their little handkerchiefs to encourage them, and making speeches in AlAzhar, in the streets and elsewhere, said this augured well for the movement, for they knew that the latent energy in the ladies had at last found an outlet. Indeed, soon after, they saw that these ladies, who had emerged from their seclusion and had shaken off their inactivity,had settled down to more permanant work; in other words, having realized that they are equals of members of the opposite sex, and have the same rights, privileges and duties—one of which latter is to their country, which the male part of the population is endeavoring to liberate from a foreign yoke—they began to help to raise their country to desired level of enlightenment by improving the present condition of the members of their sex. As soon as the situation grew quieter, the native ladies decided that there were two ways to help their countrywomen: to form societies, and to publish magazines entirely dedicated to their own interests, and it was not long before three of these societies had formed, one of which is Al Nahda al-Nisayia (The Feminist Movement) with a

'Magalla,' or magazine, of its own, of which later I propose to speak."

Translated from the Arabic.

The Constitution of the Society of The Awakening of the Egyptian Woman.

(One of the Societies mentioned by Miss Ziade. It holds its weekly meetings in The American University, and at some of the sessions the Gospel is read—although the members are mainly Moslem.)

1. Name and place of the Society.

The Society shall be called (in Arabic,) "The Awakening of Egyptian Womanhood."

The place of the Society is Cario.

2. Purpose and Aims.

The purposes are as follows,

(a) To establish a closer relationship between different classes of women, and by stirring up a spirit of progress, courtesy, and virtue secure for the Egyptian woman her suitable place.

(b) Try to spread education among women and if possible to make it compulsory and free for girls.

To give every encouragement to those who work in educational institutions.

(c) To encourage native trades and arts.

(d) To remove fueds between families.

(e) Encouraging every society for women which has for its purpose the elevation of womankind.

(f) Not to interfere in politics.

3. Order of Conducting Business.

(1) There are the two classes of members,

(a) Charter members,

(b) Those joining later.

(2) The society is to be continuous (everliving) with weekly meetings.

(3) A new "chairwoman" is elected at each meeting.

*(4) Mrs. Labeeba Ahmed is the permanent secretary. The books containing the minutes of each meeting as well as the roll of members is to be kept with her.

(5) There are no finances, but money for the welfare of the Society will gladly be received.

(6) Every motion is carried by a majority vote, the Executive Committee is chosen at each meeting.

(7) New articles may be added to the Constitution by a majority vote and a week's notice before hand.

4. Conduct of Meetings etc.

(1) Lectures. Scientific and educational shall be given at each meeting. Lectures to be printed and sold at cost.

(2) Talks on Health and drills in First Aid.

(3) Using every legal means to increase the wealth of the country.

Constitution, No 2.

(4) Lessons in economy and trying to induce all ladies to keep from buying unnecessary things in food and clothing.

5. Membership.

(1) A member may be accepted after she gives the following oath, "I promise to do my duty toward God, my Country, and my family honestly. I'll try to love for others what I love for myself and hate for them what I hate for myself. I swear this before God and in His name."

(2) Any member who breaks these rules may be rebuked.

The charter members names are given.

*A picture of Mrs. Labeeba Ahmed. The founder of this Society is shown in the Magazine.

WOMEN'S MAGAZINES IN EGYPT.

From the Egyptian Gazette.

PERHAPS twenty five years ago there was not a single lady's magazine in Egypt. The reason is not far to seek; at that time the serious education of the Egyptian girl had only just begun, and there were so very few educated women in the country and these were not enough to support a periodical solely dedicated to their interests. But when the education of the native girls was undertaken on a large scale, schools being opened every where, not only by the government but by the provincial councils, graduating so many of them every year, it was only natural that ladies' magazines should make their appearance and cater particularily, if not solely, for them. Since then quite a number of magazines have appeared, varying in importance; some of them had

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a very short existance, others struggled on for a certain number of years, but not one of them has yet attained its majority.

The following; are some of the important ones.

"Al Fatat," (a young girl)—A scientific, historial, and literary magazine which was published in Alexandria. Its editress is Hind Nofal. Its articles judging by the numbers in hand, deal with: woman's character, woman's rights, household management and review of modern books.

"Anis Ul Galis" (The gentle companion)–A scientific, literary, and humorous magazine which lived for about eighteen years. It dealt with a variety of subjects such as: How to weigh the Sun, curious trees, education in prisons, the history of woman's dress, notes on woman and her work, poems etc. It was, therefore, quite an ambitious undertaking.

"Al Gins ul-Latif" (The fair sex)—A social and literary magazine which is owned by Malaka Saad. Mrs. Malaka Saad was educated by the American Mission and her daughter, who assists in the magazine, attended the Cairo Girl's College. It deals with a variety of subjects, and among the biographies it has published those of Elizabeth Barrett Browning and Jane Austin. It has published several novelettes and has a puzzle in every number.

"Mirat Ul-Hasna (The looking glass of the beautiful woman)—Edited by a Protestant Christian educated in our schools and is one of the very best magazines in Arabic, past and present. It published the biographies of great men and women, and a translation of Mrs. Henry Ward's popular novel, "East Lynn."

Besides the above, two other magazines appeared for only a few months; "The Rhina (The Basil plant) and "Fata ul-Nil (The young girl of the Nile.)

A fifteen year old paper;

"Fata ul-Shark" (The young woman of the East) This is a literary, scientific, and historical magazine which has been in existance about fifteen years. It is edited by Labiba Hashim, and is quite a creditable publication. The number for this month deals with house hold management, cooking, with several recipes, hygiene, short stories, poems, etc.

"Magallat ul-Mara al Misriya" (The magazine of the Egyptian woman)—It appeared only last year, and is owned by Balsam Abdul Malak, a Coptic lady. This is also an interesting publication, and has the distinction of publishing many articles by contributors. It has a medical department, and the number for this month contains no article which is not of particular interest to women..

"Magallat Tarkiat al Mara" (A magazine for the advancement of women)—Its proprietors and editress-in-chief is Fatima Rashid, who is the wife of Farid Wagdi, the noted litterateur. This magazine is the organ of the Society for the Advancement of Woman. From the latest number the writer has come to the conclusion that this magazine is strongly in favor of the maintenance of the veil for native ladies, and the writer of one article disapproves of the employment of European nurses and governesses in native families.

A high class periodical.

"Fatat Misr ul-fatat" (The youg woman of young Egypt)—This magazine is brought out by Emily Abdul Massih, another Coptic lady, who is said to been educated in England, and is employed under the Public Education Ministry. It is a high class periodical which does honor to its editress.

Contents of Two Women's Magazines.

FIRST MAGAZINE.

"THE RENAISSANCE OF WOMAN."

Edited by Mrs. Labeeba Ahmed.
A Mohammedan Lady.

The magazine is of unusual form being of foolscap size and the cover bears a reproduction of Mukhtar's great statue of the Renaissance of Egypt, such as we have tried to reproduce in our magazine. (See cover page)

The following is the table of contents of one number.

First Article.
Gambling. (Editorial)
(a) Introductory Word.
(b) The Tragedy of a Gambler.

Second Article.
Layman's Pulpit.
(a) Psychology of Songs.
(b) Criticism of Egyptian Songs.
(c) The Need for Better Songs.

Third Article.
Rights of Women. By Mohammed Fared Wagdy.
(a) Process of Regaining Rights.
(b) Right and Wrong Claims of Women.

Fourth Article.
The Creator. By Yousef Eldigwi.

Fifth Article.
Temperance. By Abd El Lafif Khalil.
(a) The Parent's Crime.
(b) The Tradgedy of a Drunken Son.

Sixth Article.
Man and Woman. By Mohammed Sadik AbdEl Rahman
Defining the circle of influence of both.

Seventh Article.
The Sudanese Woman.

Eighth Article.
The King of Siam and his Wives.

Ninth Article.
A poem on Character and Duties of Young Women.
By an Egyptian Woman.

Tenth Article.
Wise Sayings Amin Haddad.
Home Economics Department
Cooking, Care of house, etc.

SECOND MAGAZINE.

"THE LADIES REVIEW"

Edited by Miss Rose Antoun,
(Now Mrs. Rose Haddad)
A Christian Lady.

Contents of one number.

First Article.
The Sermon of the Ages.
From the "Experience Pulpit."
(a) Failure and Hope.
(b) Tenderness and Harshness.

Second Article.
Why do women talk more than men?
(a) The "talkative" center in a woman's brain is larger than in mans.
(b) Talking is an instinct in women.

Third Article.
Future Miracles.
Wireless machinery for every thing.

Fourth Article.
The automobile factory of Mr Ford.

Fifth Article.
Two Souls and too Natures in one body.

Sixth Article.
How to define modesty in dress.
When the savage woman dresses much it is a sign of immodesty. When the civilized woman unclothes herself, wears thin and little clothing, she is immodest.

Seventh Article.
Lecture on Hygiene.

Eighth Article.
Revival in Oriental Literature.

Ninth Article.
The Bank of Egypt.

Tenth Article.
Egyptian Dyes.

Eleventh Article.
The Mother and Child. Child Welfare.
(a) Weight of the child.
(b) Sons are "All the World."
Story of a Mother.

Twelfth Article.
The Woman, Mistress of the House.
(A fine article on Woman's Rights)

Thirteenth Article.
Poems.
(a) To the Moon.
(b) Good Night.
(c) Repentance.

Fourteenth Article.
Difference between Eastern and Western Music.
Fifteenth Article.
In the Kitchen—Domestic Science Dept.
Sixteenth Article.
Catalogue of Recent Fashions.
Discussion of Women's Fashions.
Seventeenth Article.
A biographical Sketch of Miss LeGrange, the beloved missionary teacher of the Editress of the magazine.

THE AWAKENING OF THE EGYPTIAN WOMAN.

***By Miss Flora Hanna.**

IN RECENT years, when the Western woman was proving to the world that she was capable to work side by side with man; the Egyptian woman looked on, with envy and longing. She was then awake enough to appreciate other women's work, and long for the time when she, also would be looked on as worthy to work for the betterment of her country. She had to await her chance; but in waiting she gained strength. She directed her glance to the union of the separate bodies of the women of Egypt. They were all to be gathered into one supreme force, working for one purpose and to one end—the Uplift of Egypt. The Egyptian woman did not wait very long. A political question arose. Egypt asked whether she could rule herself. Then the Egyptian woman lifted high her voice in approval. She discussed political question with men leaders. She understood every side of the question and suggested opinions. She proved to the Egyptian man, that she was capable of thought, worthy of trust, and she proved to him that she was *awake*.

MISS FLORA HANNA

Till then she had been looked upon as a grown up child, and treated very much accordingly. Then and only when she proved her capacity for serious thinking. Did the Egyptian man, allow her a measure of freedom to work in the direction she had long wished for? She soon perceived that her country needed her help greatly. Egypt needed an Egyptian woman's hand to help in womanly work, womanly kindness and tenderness.

Aside from the political aspect, Egypt is like a sick child that needs a woman to nurse her and tenderly care for her. There are things that only a woman can handle and pains a woman alone can soothe. Her womanly eyes saw it all, she saw poor children who have never known a parents care, helpless unguided girls, and the sick and afflicted poor. Her own children needed her help, her own husband and her own home. She became awake to all this and her powers to help. She knew she had to start at once, and it was to be the first step in the right direction.

We may say that the Egyptian woman directed her thoughts into three chan-

nels; she worked for the improvement of her country; *socially, religiously,* and *politically.*

First of all *Socially*... The first thought of the Egyptian woman was for the improvement of the nation as a whole and herself and her home particularly. She, herself is interested in all new subjects and new books. The average educated woman is endeavoring to improve her mind on subjects that are generally discussed at the present time. In this way, she has enabled the man in her home to take an interest in her, and to enjoy the family circle and family talk. She has improved the home circle and united it's members. The Egyptian mother is the most sacrificing and loving of mothers. Her education could lead her to bring up her children in the right way. Indeed, in many cases where the mother had passed through sad experiences, when her wishes were thwarted, and her ambitions all broken to pieces, she has been so anxious to save her daughter the same experience that she has given guidance in the *most loving* and *wisest way.* She has come to understand her children better and to be a friend as well as a mother to them.

She is trying also to mother poor helpless children, she has started a home for poor waifs, going round herself to collect money for the up bringing of these strays. She tries to make the unguided girl look for her friendship and advice. She has learned to give not only her money but her time to these; which proves her real love for those less blessed than herself.

The education of the Egyptian woman is by no means complete. She has yet to learn a good deal. Those years of her seclusion have not yet left her, and the traces still show themselves now, and then. Yet the educated high class Egyptian woman has taken the lead and by her influence, we still hope that many of those who have not yet had their chance will be able to get an education. The best of the Egyptian women have come to know that a good deal is still lacking in their education, and this alone is proof of their being awake to feel and know their needs.

The Egyptian woman's life is a good deal quieter than that of the Western woman; she has always understood that her life was always to be spent in her home. This has its advantages and disadvantages. She has become home loving and less anxious for outside allurements, but it has made her dependant. The beginning for improvement can only be appreciated when you come to understand her real position. She has not yet done great deeds, but what she has cost her great effort and thinking.

Religiously Egypt is a Mohammedan country; only one twelfth of the population is Christian. It is hard to state how little work is done at a time. The Christian woman is still an Egyptian, and she is full of hopes for the future, when all Egyptians will come to understand the true Word of Life. In native quarters, of our big cities, which are impossible to describe, the woman's work is greatly needed. Already the Egyptian women visit these homes and talk to the occupants of the loving and kind Creator and Savior. They have become interested in Sabbath School classes and religious meetings. The Christians in Egypt are the very oldest, and we hope for the time when Egypt will revive and come back to her former zeal and ardor in the Christian religion.

Politically. In the present time when politics are discussed by the youngest

boy in Egypt—the Egyptian woman has proved that she can take a real interest in deep political subjects. Her interest in the political situation of her country has driven her to study other countries' politics. No woman has yet taken an active part in political questions, but officials in the government have already had women questioning them as to their purposes in dealing with certain matters. The aim was to get first hand information. The women have not yet had a chance to learn politics but, they have tried as far as possible to keep in touch with the outside world. What the Egyptian woman has done, she has done *alone,* no man has yet tried to show her the right way. The Egyptian man has been too busy, whether official or farmer, in his own position, to help her to know the right or the wrong. In many instances men have complained that women were going too fast to go aright. Whether the time will come when Egyptian men shall allow women to join them in thinking out state matters with them, I do not know; but indeed, many of them believe now, that had the Egyptian woman had the same chance as the Western woman, she would never have been behind. I hope time will prove their belief, when the Egyptian woman shall be considered man's equal.

*This article was written by Miss Flora Hanna, a graduate of the American Girl's College, Cairo, and daughter of the Post Master of Cairo, who with his good wife and children are members of our Ezbekeya Church. The article has not been edited but printed exactly as Miss Hanna wrote it.

THE AWAKENING OF THE EGYPTIAN WOMAN.

*Written by Mrs. Ishac Ibrihim, wife of one of our earnest Egyptian Pastors.

Dear Friends:

I HAVE BEEN asked by Dr. Carrie M. Buchanan to write an article on the Awakening of the Egyptian Woman, therefore, I have great interest in writing the following.

Sixty years ago there came a few American Missionaries to our country

MRS. ISHAC IBRIHIM

and this was the beginning of the history of the American Mission in Egypt. At that time our country was held back in education, and no special care was directed to the uplift of the Egyptian girl. There were no girl's schools because the fathers cared more for the education of their sons.

But through the endeavors of the American Mission they succeeded at last

in breaking the old customs, and the first girl's school which was ever conducted in Egypt was done by the American Mission, as I have heard. Girl's schools have continued in gradual growth and increase ever since.

It is a great pleasure to say that thousands and ten of thousands of our Egyptian girls got their education in the Mission schools. Moreover, this educated group was a blessing to the nation and each one was a blessing to her own home and we shall never forget to say that Christianity has raised up the Egyptian girls through the American Mission.

Forty years ago my father sent me to the American Mission school at Assiut. He was a true friend of the Mission and did much for it and was an elder in the Assiut Church. He took great care in having my training there until at last I was graduated, though he was not a rich man, but thank God he was not poor either. Then I had a chance to become a teacher in the same school for several years during which hundreds of our girls graduated and afterwards became a great blessing throughout the land.

Then I was married to a minister of the gospel twenty three years ago, and I found I was fitted to help him in his work whether in the congregation, or in Sabbath School work, or in making calls. We go out together and visit the sick people and also the sad ones too. As a wife I feel that I have the same share in my husband's work which any educated Western wife could have and I thankfully say that this was due to the work of the American Mission in Egypt.

Now you can find many who can read and write, who can go out and do work, who can sit and entertain their guests and talk about different useful subjects. They can manage their homes as well as the trained European ladies. They have good taste in preparing their tables, putting every thing in order, and also they dress themselves suitably. Many also can speak in public meetings for women, and write articles in the newspapers, and many can organize and direct different Church societies and other organizations. You can find many Egyptian ladies who can speak correct English and perfect French and can play the piano and know much about different arts such as painting and photography.

The first orginal stone for this great building was carefully laid by the blessed hands of the American Missions and the same hands have kept working constantly with other helping hands until now this building is the worthy pride and shining honor of the American Mission in Egypt.

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*Mrs. Ishac Ibrihim tells her story in her own way, and in her own words. It is printed as she wrote it and shows her deep gratitude to the American Mission, and gives in a unique way the Missions part in the Awakening of the Egyptian Woman. Her photograph accompanies this article.

EGYPTIAN YOUNG WOMEN AWAKENING TO IMPORTANCE OF Y. W. C. A. WORK.

By Mrs. H. C. Philips, General Council Y. W. C. A. for Egypt and Palestine.

WHEN WE FIRST came to Egypt fourteen years ago it was a bitter disappointment to me to find no young women here as we understand that term. I had come full of enthusiasm from the work of the Young Women's Christian Association at home eager to do something along the same lines for young women here, and we found only little school girls, or, women, albeit many of them of tender years, with the cares of married life thrust upon them. Had it not been for one principle learned

in Association work I should have been utterly discouraged and that principle is, to take conditions as we find them even if not as they should be.

However, the past few years have seen great changes and even now conditions are undergoing a great metamorphasis. Marriage is beginning to be postponed thus giving girls a bit of young womanhood. Many factors are contributing to bring about this change; among them, besides Christian Missions, the education of women, and political upheavals, the latter resulting in greater freedom for women as well as in greater National independance.

The past ten or twelve years has seen a steady growth in the education of wo-

TEACHERS OF DELTA AND LUXOR GIRLS BOARDING SCHOOLS.

1. Louisa Abdel Masih.
2. Rosa Mitry.
3. Fahima Butros.
4. Zeituna Girgis.
5. Wadea Tadras.
6. Muneera Murcus.
7. Mukhtara Gindi.
8. Feruza Ibrahim.
9. Creya Iadios.
10. Samsuma Garas.
11. Photo of teacher training class 1922 Ezbekeya G. B. S, Cairo Egypt,
12. Photo of our "Prayer group" 1922 Ezbekeya Girls Boarding School Cairo Egypt.

men in Egypt. The government itself has done much to encourage the movement even making the capitation grant to private schools for girls double the amount allocated for boys. The Ministry of education has under its direct supervision four Primary schools, three Training schools, one school of domestic economy, and five Higher elementary schools. Besides these it partially supervises or inspects over 100 other schools. The provinces now have schools under local administration which follow the lines of the government schools. When one remembers that a little over a decade ago these schools were none existant one should expect great things, especially as these schools as well as numerous Coptic schools and mission schools in addition to many private schools are full to overflowing.

One of the signs of the awakening of the Egyptian woman is the fact that numerous clubs are springing into existance in the cities. Some clubs have come to life only to die an early death for the lack of leadership. But the marvelous thing is that in a Moslem land, where the harem system holds sway, that clubs are beginning to be, and that Moslem and Christian women meet together to study and discuss methods of modern progress. The favorite topic among old and young, married and unmarried is Child Welfare in some of its varied phases. What a glorious day it will be when this land of Egypt awakens to the recognition of the divine right of the child to life, love, training, and education.

The work of the Y. W. C. A. in Egypt has been heretofore largely among European girls who came to this land of golden sunshine and balmy breezes in the hope of recovering lost health; or who came lured by the love of adventure or drawn by the necessity of earning a livelihood. However, it is the earnest hope and the declared policy of the General Council of the Y. W. C. A. for Egypt and Palestine to develop the work among the girls of the country as steadily as possible.

Already there is a flourishing club of Levantine girls called the Pioneer club of Alexandria. This club for working girls occupies a flat in the heart of the business district and is bringing the more abundant life to its membership. An occasional afternoon in the beautiful public gardens or a dip in the blue Mediterranean, as well as delving into God's word makes the girl a fitter member of society and a better employe. This club recently broadened it's horizon by studying the life of Mary Slessor over which the members were very enthusiastic.

There are two small student branches of the Association at our American Mission school in Alexandria and Luxor. These are composed largely of graduates but the life of these branches is rather intermittant according to leadership or the lack of it, for unlike girls at home the Egyptian girl still lacks initiative. She is eager to be lead but as yet with a few rare exceptions she is not a leader. There are or have been at some time some five branches among the students of various schools of Cairo, mostly Coptic.

There is also in Cairo a Y. W. C. A. club formerly known as the Fagala Club, now called the Lotus Club. This Club is composed principally of girls of the upper and educated classes, mostly graduates of Mission schools. The members are all Coptic girls with the exception of two Jewesses, two Syrian Catholics, and two Moslems. During the war leaders

for this club came largely from missionary refugees from Palestine. Mrs Zwemer and Miss Ethel Putney of Constantinople also helped for a while as efficient leaders. It has been the writer's privilege to have a Bible class from the members of this club for two winters. We studied the book of Romans, Ephesians, and the sayings of Christ concerning Himself from the Gospel of John. It may sound strange but for actual study of God's word I would much rather have a class of girls here than at home, because the intellectual knowledge of educated girls here concerning the Bible is certainly greater than it is at home. The Copts are born theologues from Athanasius down. The western girl, however, excels in the practical application of the spirit of Christianity.

For about five years the Y. W. C. A. council has been asking America for a secretary to develop this work among native girls and only last autumn the National Board was obliged to refuse this request apparently for financial reasons. It was a hard blow for us but the Lord graciously sent us a splendid American woman as a volunteer worker in Miss Ruth Cowdry who has been for a time in India. Both Miss Cowdry and her sister are giving generously of their time and strength to the work of the Council and more especially to the work among the girls of the country. They have promised to stay a year and we are hoping and praying that they will feel called to Egypt more permanently.

The past winter Dr. Carrie Buchanan of our own Mission gave a series of lectures on Child Welfare which were enthusiastically received and perhaps have done more to awaken a social conscience than any other activity which the club has provided. Following these lectures Miss Cowdry took the girls to one of the Lady Cromer dispensaries, the Waif's Home, and a Church of England Baby Clinic, thus helping to illustrate the practical working of the principles learned in the lectures.

Talks by Miss Grace Saunders on the World's Y. W. C. A. and by Monsieur Henriod of the World's Student Christian Federation on the students of Central Europe have awakened an interest in the outside world. One girl said recently that she could have wept when she heard of the poverty and heroism of the women students of Europe. Nor is this awakened interest dissipated in emotion for the girls have given liberally of their means for various relief funds.

One of the most popular courses given for the Lotus Club girls was a course on home nursing. During the lecture on the care of the sick room one girl asked if it is possible to have fresh air in the room and to bathe a patient without harm. Another girl told me recently that she had been called upon to apply all the knowledge gained in this course, in nursing a brother through a severe attack of typhoid fever.

One great demand among educated Egyptian girls is for recreation. The laws of custom still require seclusion to a very great extent and the girl who plays a game of tennis or goes on an excursion must be very properly chaperoned. Already the parents and big brothers of these girls have come to trust the Y. W. C. A. knowing that the girls are perfectly safe even at a moonlight picnic at the Pyramids with a secretary or a volunteer worker. And the girls themselves appreciate what the Y. W. C. A. does for them along these lines. One said recently, "We never would have seen any of the mosques of

our own city if the secretary had not taken us to see them."

Mrs H. E. Philips has recently been asked to represent Egypt and Palestine at *The Worlds Conference* of Y. W. C. A. at Salzburg, Austria.

Editor.

INTERVIEW WITH MISS MAE ZIADE. ON THE AWAKENING OF THE EGYPTIAN WOMAN.

MISS ZIADE is with out doubt the finest Arabic writer of the present day among the women of Egypt. She is not, in fact Egyptian but a Syrian. She is still quite young but has made a great name for herself in literary circles. She is the author of a number of very well written Arabic books, and is hard at work on several others.

In an article on the feminist movement of the present day she said, "A day came when woman had to raise her voice, not to give proofs of her political acumen, but to show the world that she is as anxious as a man to attain the national aspirations of the country, and that she does not refuse to give up the veil or apprehend the dangers in the way of the political liberty of the country, and her efforts in this respect were received with admiration. If man admired her, it was not because of the demonstrations in which she took part, but because she proved to him that she is capable of advancing, and gave him a small example of what she can do. I say, 'a small example,' because it is easy for one to imitate others; the great thing that she can do is to return to her home, her little kingdom, to educate herself and her children, to be fit for the two beautiful names of *wife* and *mother*, to be the lady not the slave of her husband. Political liberty is not the real liberty, for a nation can be free from a political point of view, and yet a slave to its character and disposition; the best liberty is that of the soul, and the best independance is that of thought."

To show that Miss Ziade's opinion carries weight I quote from the "Damascus Gazette" an interview with her with reference to the feminist movement given by a reporter sent over to Egypt about the time of the disturbance in Damascus following the visit of Mr. Chas. Crane. He writes as follows, "I made up my mind to have a talk with one of the great men of Egypt in order to submit to you a report for your Gazette, but seeing that "journalistic reports" have become very cheap articles of goods these days for all papers interview famous men you receive no new thoughts, so I decided to have a journalistic interview with a young girl considered by all "The Pride of the East." The well known writer "Miss Mae." I was received at her father's home and in company with a friend while at tea I siezed the opportunity to ask her some questions which she answered most gladly. As to politics she said she had no special opinion because political matters resemble roaring sea foaming all through the world and none but God knows when it will get quiet.

Q. Is there a Renaissance of Women in Egypt?

A. Renaissance! Renaissance is a big word for it means regeneration and what we now see is but a faint movement—a movement which was begotten by the National Movement.

Q. Are there clubs which give lectures to women and instruct them?

A. No, but there are *three* societies working for the welfare of the Eastern women. Their members are of different religions and different

nationalities. One of the societies is called, "The New Woman." It has under its care an industrial school, containing about 160 girls. These work half a day and study the other half. It began lately a new branch of industry, manufacturing rugs. The purpose of the society is to teach the girls to support themselves and to be independant. (one of the patrons is Madame Shaarirwi Pasha). In the last two

TEACHERS OF BENHA GIRLS SCHOOL.
AMERICAN UNITED PRESBYTERIAN MISSION.

1. Matilda Butrus Benha.
2. Naama Nashid—Benha.
3. Miss Sara Michael, Mansour. 4½ years.
4. Bahega Saleeb—Benha.
5. Adelle Marcus—Benha.
6. Miss Mariam Aurvad, Mansoura School 1 year.
7. Zahia Toma—Benha.
8. Miss Marie Faraga graduate of our Central Girls School, Alexandria in the class of 1915 and a teacher here ever since.
9. Miss Asma Khaleel, Mansoura School, 2 years.
10. Miss Shfeke Makar—head teacher in Zagazig.
11. Teachers in a small village school in Simbelaween.

years this society held two markets from which they realized about 2000 Egyptian pounds. This was due to the generosity of Egyptian ladies for Sultana Malik and Queen Nazla and other rich ladies paid many pounds for rugs and other things which cost little.

The second Society is called, "The Young Girl of Young Egypt." Its members are from the women who occupy governmental offices, such as head mistresses and teachers in government schools and doctors etc. The purpose of the society is especially for their own advancement which means advancement for other women in Egypt. They meet twice a month to hear a lecture from some one. I have been invited twice to speak to them. The first time my subject was, "The Meaning of Life." The second time the meeting was not held because of the present political state. The magazine of the society bears its name.

The third society is called, "The Renaissance of Women." Its purpose is vividly portrayed in its monthly magazine, "The Feminist Movement." The entire awakening of woman movement is found in these three societies but many other women not included in them are at work for the outgrowth of life and energy of the Egyptian women.

There are also many magazines by women which have no relation to these societies.

Q. Is education compulsory in Egypt?

A. No, It is our greatest hope but —?

Q. What is your opinion concerning the Syrian women?

A. I see through the Syrian women's magazines a very fine picture, but I do not know if it is a true picture or not. The women who write in these magazines are very few and it is never safe to decide about the majority from what we see in the minority. But in this minority I find a great comfort and hope.

Q. What is your opinion about the people of the West and the Eastern question?

A. I love and admire the Westerner as a friend, a benefactor, and an inventor. I love to take all the benefits I can from him but I would never want him for my Master. I do not like to see the West planting its supremacy upon the East and I hate to see the East doing the same with the West. They should both as brothers aid each other in doing good for the uplift of humanity.

Q. Do you think of visiting Syria?

A. I hope to do so.

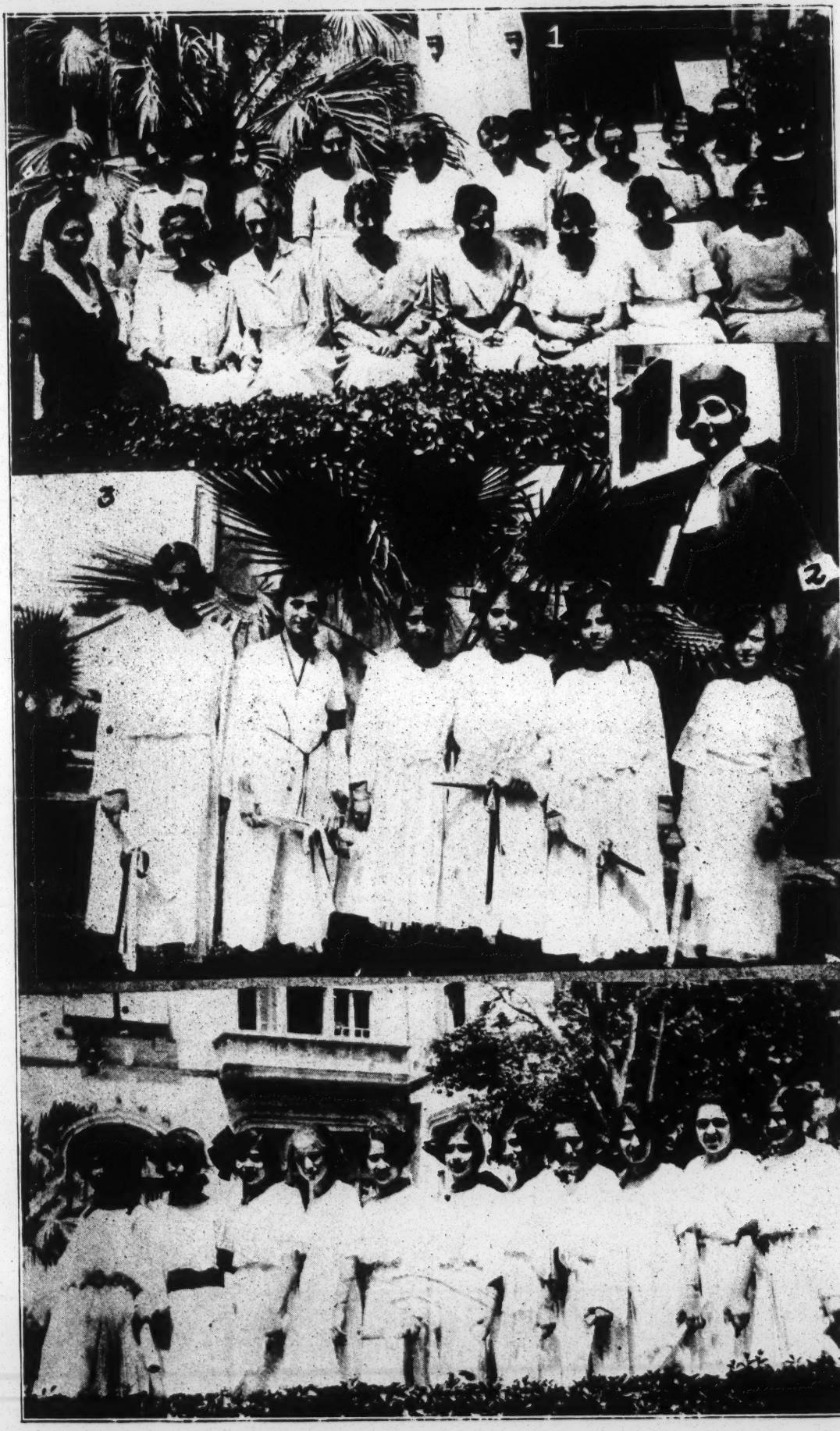
THE LOVE COMMITTEE IN THE PRESSLY MEMORIAL INSTITUTE.

By Mary L. Thompson.

YOU REMEMBER the beggar at the Beautiful Gate of the temple. One is constantly reminded of that story as he approaches the doors of any Church in Egypt on Sabbath morning. The sunny side of the street in the immediate vicinity of the entrance is a favorite loafing place for beggars on that day. Lily is the name of one such for whom a share of the necessities of life are provided by the milliemes and half piastres of the girls of the Pressly Memorial Institute.

Week after week Lily stood at the Church door holding out a suppliant hand. A soiled khaki-colored garment somewhat frayed in the hem covered her thin body. Thrown over her head was a scarf of cheap black material also tattered and soiled. One morning a dif-

1. Sitt Selma completed the 4th year in the Khayatt School, had one month's training in the Alexandria Kindergarten Training School, has been teaching 4 years. Is a fine primary teacher.
2. Second year Girls wearing the dresses they made in their sewing class with Sitt Sara.
3. Sitt Sara a P. M. I. graduate has been teaching about 8 years.
4. Sitt Hakeema finished the Khayatt School (6 years.) Has been teaching 7 years.
5. Sitt Aizza a sister of Sitt Mary. This is her first year with us but she taught several years in the Coptic Schools.
6. Sitt Mary finished the Khayatt School and has been teaching about eight years.
7. Sitt Sameena graduated from the P. M. I. and has taught 20 years in the Khayatt School.
8. Sitt Faheema finished our sixth year last year and has been teaching this year.
9. Sitt Labeeba graduated from the P. M. I. and has taught four years in the Khayatt School.
10. Sitt Badeea finished the Khayatt School and has been teaching about six years.
11. Sitt Shafeega a P. M. I. graduate has been teaching 4 years in the Khayatt School.
12. Third year class.
13. Sitt Julia a P. M. I. graduate taught several years in the Khayatt School but felt the Lord had called her to be a Bible worker so she is now one of our Bible Women.



1. Teachers of Cairo Girls College—1922.
2. Miss Anna Farrugia—Cairo Girls College.
3. Senior Class at Cairo Girls College—1922.
4. Freshman Class at Cairo Girls College.

COMMENCEMENT AT THE GIRLS BOARDING SCHOOL, EZBEKEYA, CAIRO.

Such an exclusive commencement it was! Draw a mental picture of the fine, big hotel—"Continental—Savoy, Cairo" with its bustle and life which make one feel he is over in Europe or America. Go on through the hotel and you will find a beautiful garden, and in the very back of this garden, all quiet, and restful, and secluded, you will find a spot just right for picnics; and especially for Egyptian School girls picnics.

Here seated in a big circle, the "Sweet-girl graduates" sat with their principal, Miss Roxy Martin, and a few others as guests. No man graced the circle. A regular King Arthur Round Table with only Princesses present. Each graduate had been given her subject, but only a subject. No thoughts were suggested to aid her. One after another arose, and in good, clear, English gave her little speech originally expressed, and often with striking illustrations. The following were the subjects.

1. True Education—Value to Life.
2. Unveiled Women. Why Unveiled?
3. Veiled Women. Why veiled?
4. Cure for Egypt—Christian Education.
5. Trained Teachers.
6. Contrast good and Bad Teaching.
7. Relative value of mind Training.
8. Value of Accomplishments—music, art, etc.
9. Hope for the Future.

These good talks by the girls were followed by a short address by Dr. Carrie M. Buchanan on "Service," and the presentation of diplomas by Miss Martin. After this "feast of reason and flow of soul" all gathered at a daintily spread table where the good things provided were enjoyed with such keen appetites that one wondered if this was the same company which a moment before carried the burden of Egypt upon its shoulders.

Many of these girls is this year's class are ready to take the teacher's training course which Miss Martin and her staff have prepared for them.

One of the greatest needs of Egypt at the present time is trained Christian teachers—Egyptian teachers. We must have teachers if we are to carry on our girls Schools. The supply which we have formerly drawn upon from Syria is no longer available. The high salaries offered in Syria to women teachers keeps us from securing them, and the time has now come when we must train teachers of our own. Our hope of girls education for the future centers in these fine girl graduates who are willing to take special training for service.

—Yours for Egypt's Women.

THE CAIRO GIRLS COLLEGE.

The Cairo Girls College has a big and important place of influence, power, and grave responsibility in relation to this movement in Egypt which we are naming "The Awakening of the Egyptian Woman."

Two daughters of an "Iman" (Reader and expounder of the Koran in the highest Mosque in Cairo) graduated from the preparatory department of the College this year.

The Ex-Grand-Mufti, highest authority in Islamic matters, sat on the platform on Commencement day, thus giving his sanction to the education of women and hence setting aside at least one Koranic law.

We are presenting snap shot of Miss Anna Tarriegia, Barrister-at-law, first from the Ezbekeya Boarding School and then came on to the College and graduated from there in the class of 1916. She was very ambitious and after her College Course studied law rather against her fathers wishes, and was admitted to the bar on Jan. 1st. 1922. She has plead several difficult cases, one involving a sum of $55,000. She has her office in Cairo and is working hard. She is the first women lawyer who has plead cases. One other young woman from the college will take her final examination in law next December.

This snap shot shows Miss Anna Farreyia in her barrister robes, just as she appears in court. This young woman is a Protestant Christian having united with the Church during her last year in college. She is one of whom we can justly be proud for she is doing things and it is women like her who will cause the "Awakening of Women in Egypt" to be an Awakening to look up to the highest ideals in life.

By Editor for Egypt.

ferent Lily stood in the lane begging. She still wore the khaki-colored garment, for the hem, all tattered and torn, appeared below the hem of a new dress of a different hue. A clean white apron dress had been put on over her old robe. The new dress was of the shortness which fashion dictates. The old one was of a length which just escapes the ground. A teacher suggested in passing that it would be well to have the skirts of equal length. The suggestion was acted upon with ease and dispatch. When we came out of Church, Lily had ripped the hem out of her white dress so that her old one was almost covered.

But who was responsible for the new raiment? It was the gift of the Love Committee of the Christian Endeavor Society of the Pressly Memorial Institute. Fortune has favored many of the girls in the school and those who have money like to give. The Love Committee comes in for a share in their gifts. Through that committee help is given to girls in school who cannot provide all their clothing. Sometimes old clothes are given and are made over to suit the needs of an insufficiently clad child. Oftener new materials are bought with the money which is contributed. The chairman of the committee gather her girls together on Saturdays and they sew the garments for the children.

The gifts of the girls to other causes are generous. The contributions in the Sabbath School amounted to *L. E. 19.58 last term. This money is given to the work of Synod. During the past term two young women who had been engaged in relief work under the direction of the committee of the Save the Children Fund were with us for a month and supplied in the places of some of our teachers who were ill. Later they went to Russia to help in the work among the Russian children. A gift of L. E. 10 manifested the interest of the girls in the needy of other lands. At Christmas time the Fowler Orphanage in Cairo and the Assiut Orphanage were remembered by smaller gifts. When the Thank-offering was taken last year, £F48 was the amount given by the pupils and teachers of the Pressly Memorial Institute.

The girls in as far as it concerns the giving of material things have already learned something of the meaning of Christ's words, "Inasmuch as ye have done it unto one of the least of these my brethern ye have done it unto me." *May they learn to give their lives in service to the Master as well.*

The above was written for the Correspondence Department of the Magazine but it has been reserved for this Egypt Special. We are proud of the fact that our Egyptian girls in so many of our Mission Schools are full of the desire to serve their sisters in Egypt but just as in other lands to often. Service for others begins and ends with what has come to be known as *"Betterment Work,"* without any idea of being concerned whether or not the *"Needy ones"* have been led to the Saviour of Souls.

The thing we long for that every girl who has found Christ and has received the blessing of a Christian Education in a Mission school shall in turn be willing to give her life in Christian Service. Only by this means will the Seven Millions of women and girls in Egypt ever hear of Christ and Salvation through Him.

Editor.

*L. E. is one Egyptian pound the value of which is five dollars.

"COMMENCEMENT" AT ASSIUT.

WE HAVE BEEN too busy at the Pressly Memorial Institute for a long time to think of writing articles, but the end of the term and the achievement of one more Commencement turn the fancy lightly to thoughts of publicity. The scene at the College was worth describing. The stately building makes a fine back ground for occasions of ceremony. In its wide shade, on an after noon late in May, were gathered about 1600 people—men seated on one side, women and girls on the other, while the red tarbooshes of the students standing round finished off the big semi-circle with a line of scarlet.

The Commencement program this year was severely governed by the Feast of Ramadan, which made it essential that the proceedings be over half an hour or so before the sunset gun announced liberty to eat to the many Moslems present. Professor Scott Thompson's speech was a model of what a Presidents should be under such circumstances. It had an opening sentence and a closing sentence and nothing in between, which is a feat of self denial of which few chairmen are capable! His Excellancy, the Mudir of Assiut's actions rivaled Mr. Thompson's words in brevity. Hungry and thirsty, but courteous as ever to the students of the Mission, he quickly handed the diplomas to the graduates, of which the College presented 32 and the Pressly Memorial Institute 14 (two of the latter took certificates in English only.) The diplomas of the girls were handed to the Governor by Miss Mary Thompson, who has had many important responsibilities laid upon her in Miss Criswell's absence, but none perhaps so pretty as this. It is inevitable that the girls should score heavily over the young men in appearance in such occasions, and the group of Pressley Memorial Institute graduates in their white frocks, headed by their young "Raeesa," was very attractive.

The first Moslem girl to graduate from the Pressley Memorial Institute was one of this year's class and took part in the program. Her English recitation, with its strong temperance moral, was delivered with a force and fire that made one feel how much zeal for social reform is latent in Moslem women. Will those who read these lines make it a point to pray very definitely for these 46 young men and women, that their lives may be given to Christ, and used with great results in His service? The spiritual momentum that ought to go out from Christian college into the various countries of the world is a thing of incalculable power.

The program of recitation, music etc., was rather short for the reason stated, but it seemed to give much enjoyment, especially a May-pole Drill given by the graduating class under the direction of Miss Mary Work. This was an extremely pretty spectacle, and was received with breathless interest and ejaculations of "Y'Allah!" "Miss Mary," as she is affectionately called out here, received many on this item of the program.

One of the most interesting closing incidents of the term was the presentation of prizes for Home Nursing and First Aid to two of the Senior girls by Miss Jackson-Bennett, Superintendent of Nursing at the Hospital, where for a number of years the Senior class has attended lectures and demonstrations. This year's lectures were given by Sister

Warren, who at the end of term found her pupils able to pass a satisfactory examination in what they had learned. This small beginning in a field so important to the future of Egypt as trained nursing may lead to great things. Some Ex graduates have taken a short course of resident training, and a keen interest in nursing has been awakened among the girls. The Pressly Memorial Institute owes much to Miss Bennett's sympathetic co-operation in this matter.

PRESSLY MEMORIAL INSTITUTE COMMENCEMENT DAY AND GRADUATING CLASS.

1. Madame Labeeda Ahmed leader of the Society "Awakening of The Egyptian Woman."—Editor of a magazine.

2. See the young Woman at commencement in Assiut addressing a huge mixed audience—College and Pressley Memorial Institute Commencement combined.

One felt the power of the new woman when in the presence of that vast audience a young Moslem girl could stand and with clear voice instruct the people on Temperance. A hopeful day has surely come when barriers of custom are broken down and educated women may without fear of criticism, and with unveiled face speak to an audience such as we had upon this occasion.

3. Class of 1922—Pressly Memorial Institute.

COMPOSITION.

Why Do I Need an Education?

I NEED an education to become a good, useful woman. To learn all good habits, that my home would show order, neatness, cleanliness and comfort, vainly looked for from the ignorant. I need to be educated to have good manners, to be polite and kind. Education will make me respected and honored by old as well as by the young.

Some Egyptians think that a girl need not learn, because she is not going to obtain employment, but ability to earn money is not the sole benefit of ones education. One of the greatest blessings a country may possess is to have children properly brought up to be useful men and women. Now it is upon the mothers that the training of children mainly depends, because generally the father is absent from his home for most of the day. The blind can not lead the blind, and an ignorant mother can not train her children. An educated woman is interested in their lessons, and encourages them in their studies.

There can never be a sensible, reasonable conversation between an ignorant woman and her husband. Her mind will be full of childish ideas and fancies; she can never comfort him in his sorrows, or help him in his troubles. The Egyptian home will never be truly happy until the mothers are well educated. Ignorant wives injure their husbands in many ways. Good employments are offered to them in various places in the country, but the wives refuse to go because they are afraid some evil might happen to them. Sometimes the husband is poor and his wife instead of helping him to overcome life's troubles and difficulties, frets and complains because she wants as many jewels as her sister who is married to a rich man.

Education removes wrong beliefs, superstitions, and bad customs. Egyptian women with the exception of a few do not have the rights which men have. Education makes men and women have equal rights.

I need an education to be a Florence Nightengale of the present generation. She who left her foot prints on the sands of time for us to follow in her way. Or to be a Margaret Mercer, one of the most distinguished woman for her noble efforts in female education. She was born at Annapolis, Maryland, United States, 1761. She was a girl of great wealth, as well as great talents, and could have easily lived to the pleasures of the world; but she spent the greater part of her life as a teacher and worker for charity.

Now to all the Egyptian girls who are having the chance of a Christian training, these examples are set. It is of no use to stand with arms folded, to bestow our love and admiration upon such great women as these. We say we love Egypt and we do well because it is our native land, but we must show our patriotism by our deeds, and not forget that it is said, "Actions speak louder than words." The lives of these famous women remind us that we can make our lives sublime, and depart leaving good examples for others who shall come after us.

Not all the Egyptian girls have a chance to get a high education, so we must help them. Egypt needs well trained, Christian teachers, and from where shall she bring them, but from her own girls of today who are receiving a Christian training. We want our independance; but we can not truly have it until Egypt becomes a Christian na-

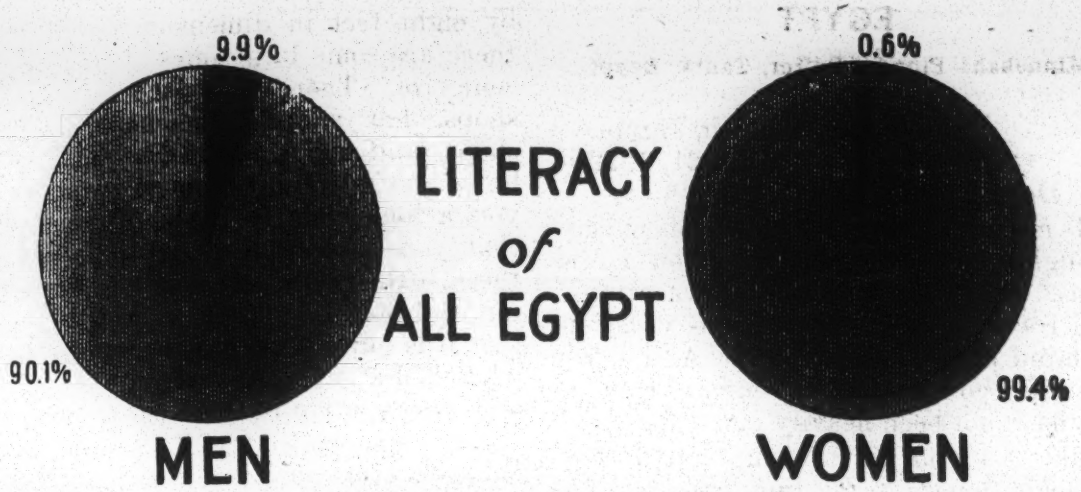
tion. If all the girls of Egypt can be trained and brought up in Christian schools, they will grow to fine womanhood, and Egypt can be enlightened; because we believe the Gospel to be the foundation of any true civilization."

The above *is* a prize essay written by a Young Egyptian girl in The Ezbekeya Girls Boarding School, Cairo.

The essay was written without any assistance—and Miss Martin—the principal of the school assures us that it is absolutely *orignial*. It shows great hope for the future women of Egypt when The young school girls think so definitely about the duties of the educated woman and their country.

GRADUATING CLASS AND TEACHERS OF EZBEKEYA GIRLS BOARDING SCHOOL.

1. This is the Graduating Class of the Ezbekeya Girls Boarding School 1922—Miss
2. Mrs. Anna Jaekel—Sewing and fancy work—In Boarding School and great helper.
3. Miss Hickmat Banoob—Class of 1919—Ezbekeya. Teaching ever since she finished.
4. Miss Bessie Gebra Class of 1917—Ezbekeya. Teaching ever since graduation.
5. Miss Saneeya Hanna—Class of 1919. Teaching ever since graduation.
6. Miss Haifa Saad—Class of 1919. Teaching ever since she finished Ezbekeya.
7. Miss Ellen Messoud—Class of 1920. Teaching this year only—Ezbekeya.



ILLITERACY OF WOMEN IN EGYPT.

In the articles which appear in this issue of the Magazine we have the hope of Egypt coming to realization. In the education of the splendid minority we see shining brightly the star of hope for the majority. The great mass of women in Egypt have not yet seen the light. The darkness of ignorance still surrounds them. The circles shown in this figure above gives the result of the government census of 1917—Vol. II pages 557-570. Were it not for what we are seeing of Awakened Egypt in these days one might despair, but although five years ago we had these startling figures that only six women in 1000 could read we feel sure in these last five years such rapid strides have been made that this wedge of light seen in the dark circle has widened until it can now be measured. We are praying that the wedge of light may grow and grow until the darkness may all be crowed out and the whole circle shall become bright and shining.

Dear readers of this Magazine, we must stop and think how important it is to set before our Egyptian Sisters the one ideal the Sinless one who bore our Sins and the Sins of the whole world that all might be saved. What we want more than anything else is that our dear Egyptian Sisters shall learn of Christ and accept Him as their Saviour from Sin.

"EGYPT SHALL KNOW THE LORD."

In that day shall there be an alter to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord, And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppressors and he shall send them a saviour, and a great one, and he shall deliver them; and the Lord shall smite Egypt; he shall smite and heal it and they shall return even to the Lord, and he shall be intreated of them and shall heal them.

From the Prophesy of Isaiah.

FOREIGN CORRESPONDENCE.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

Sidi Bishr, Ramleh, Egypt.
Aug. 21, 1922

My Dear Friends:

I rather doubt if I can collect my thoughts long enough to pen you a few lines. You see we are all "vacating" and for some of us, that means vacation of mind as well as of body. And I for one must confess that my mental capacities have not been heavily taxed thus far.

But lest you get the impression that we have done nothing but "vacate" all summer, I will tell you a little about one of our trips to the native Bazaars, of Alexandria. There were five of us in the party. We left the Compound about seven thirty, walking to the Sidi Bishr tram station where we took the tram for Alexandria. It is about a forty minute ride, and a beautiful one too, for it follows the coast line all the way in. Arriving in Alexandria, we took a carriage to the Bazaars as they are some distance from the tram station. I might here relate a rather interesting sight that we saw while enroute. As you may know, the Bazaars are in the very "native-y" section of the city. So as we were going through one of these streets, we passed a place where there were a great many watermelons lying broken open on the ground, looking very much like they were beyond repair. There were a number of donkeys and carts standing near, but it was one in particular that attracted my attention. In front of this little black creature stood a man holding a large piece of watermelon in his hands, while the donkey, the very picture of happiness was devouring it eagerly. His ears were standing erect, his head thrust forward, his nose buried deep in the melon, while the juice trickled down off his chin. At the other end, his tail was rythmically beating out his measure of joy. That donkey knew a good thing when he saw it.

And now to proceed to the Bazaars. Here we found a net-work of small streets, perhaps six feet wide, lined with tiny shops. Yes, tiny is the word, for some of them were not more than five by eight feet in dimension. Of course there are some large ones of a more decent size. There were lace shops, bead shops, hat shops, toy shops, jewelry shops, and shops with everything combined. I'm afraid that it would take you a long time to think of something that you couldn't buy in some one of these little shops. It is all so interesting and one sees so many pretty things, that it is quite a temptation not to spend what is left of your last months salary and perhaps your next too. In one of these lace shops we found beautiful hand made lace at very reasonable prices, so of course most of us invested.

As we went along the streets, the shop keepers were all in the doorways ready to entice us with many alluring bargains. And, if we succumbed and entered, we rarely made our exit without having purchased something. In another section of the Bazaars we found other shops of great interest. In these they were making various kinds of braids, fringes, threads, etc. The workmen were using their feet as well as their hands in some cases. Most of their tools are still of the very primitive types. But why should they use improved methods when labor is so cheap?

Time goes rapidly in the Bazaars. Almost before we thought about it, it was time to be leaving and we hadn't begun to see things. I have been back several times since, and each time was just as interesting as the first. I am sure that if you ever visit these native Bazaars you will find them just as interesting as we did.

Sincerely yours,
MARIANNA GRAY.

BRIDES MOTHER-IN-LAW AND OTHER PEOPLE.

She is a little Armenian lady, old, so she says, but her hair is black, and if her arithmetic is correct, she can scarcely be fifty. An only child, she was married at ten years of age, and as she had never been taught to work, her father sent a servant with her to her new home. But the mother-in-law did not enjoy having an extra mouth to feed, and besides

what are daughters-in-law for if not to slave for their mothers-in-law? So there was a heart-to-heart talk. "My daughter, perhaps some day your husband may not have money to keep a servant, so it is better for you to learn to work." And the lessons began, and with tears on the one side and sometimes blows on the other, the housework and needlework and cooking were learned.

In three or four years a son came, but his father died when he was only forty days old. So the little widow took care of her son till he grew to young manhood, when they came to Egypt, and he became a seller and mender of watches with a shop of his own. Not long after a house was bought, it had two stories, with an enclosed court. Here were pots of plants, ameryllis ablaze with color, a curious cactus at the side of the door, while some homely herb shed fragrance over all.

After the house, the next important thing was to find a wife for the young man. Inquiries were made here and there about a suitable girl, proposals actually made to some, but the right one could not be found. One day while the pair were in Cairo on business, a friend said "Why don't you marry off Baghos?" "Find me a bride for him and I will!" Then the remark was made: "There is a poor girl here, perhaps she would do." And the mother of Baghos said: "Bring her along." The next day she was brought along, met, inspected, decided upon, and the third day came the wedding! Our visit was very brief, but the little bride of a few weeks appeared to be gentle and helpful, and it seemed as if her mother-in-law would enjoy passing on all the training she had imbibed from her mother-in-law!

One of our own girls became engaged, and we were invited to her house for dinner the last night before she left home. During a quiet little chat with one of the teachers, she told the latter that she was praying that the husband would be good to her. The first month she was to do no work, not even soil her hands! The other day I heard that all in the house loved her from the oldest to the youngest!

Another bride, a Muslim girl educated in our schools, was reluctantly married to a wealthy man quite a bit older than herself. His first wife had been divorced because all her children were girls. The second met a like fate for a similar reason. So the new bride entered her new life with many forebodings, and for a whole month never addressed her husband from fear. But he tried to win her confidence, telling her he would never treat her so. However the first child was a girl, and the second and the third arrived together twin girls! Then the little bride feared more than ever. But at last the son arrived and her position was secure.

Just a little peep into the lives of a very few girls, that you may be ready by prayer to help them.

MARION A. PADEN.

Bethlehem, Palestine.
August 24, 1922.

Dear friends:

We are just completing six weeks stay in Bethlehem and it has indeed been a profitable vacation. Although we did not start out to see everything here, we have seen many places connected with Biblical History which are full of interest.

A two day trip by motor to the Sea of Galilee is perhaps the most delightful of our experiences. One might be surprised at the extensive network of good stone roads to be found in Palestine. We rode up and down the hills without difficulty and drank to the full of the beautiful scenery all about us.

Our first stop was at Nazareth where we ate our lunch under a fig tree across the road from Mary's well. It was not a soft carpet of green under a large spreading shade tree, but it was necessary to spread our blankets in the midst of a garden of egg plant, and the shade was rather scarce for the fig tree is small. We visited the Church of Amunciation and Joseph's carpenter shop nearby, but were somewhat disappointed in each of them. The shrines which seem to be built over all the places of interest seemed to deny the fact of the living Christ. There was nothing in

the shop to show that it had once belonged to a carpenter, just the empty room cut out of the stone.

At Tiberius, we had a short sail on the Sea of Galilee. Many of the Bible stories of Christ's work were brought to our minds. We thought of the times Christ preached from a boat or on the shore and healed the sick; the tempest, when he quieted the elements; and the time he walked on the water. We saw some fishermen and wondered if we would have had the faith of Simon to leave our nets immediately and follow the preacher.

The second day, we drove to Haifa and Mount Carmel. This lengthy mount is really magnificent as it projects out into the Mediterranean. Halfway up the mountainside is a Church built over the cave supposed to have been the cave-home of Elijah when he was an exile. We revelled in the glorious view from this stopping place.

Shepherd scenes along the way were so typical. Some of the flocks are driven, but a few shepherds still lead their sheep. Some mere boys were caring for quite large numbers. One small lad quickly pushed his sheep to the side of the road at the sound of our horn and stood with outstretched arms between them and danger. We heard the lute in the distance and could easily imagine it was David also saw many herds of black goats and long caravans of camels.

On the return journey, we visited Jacob's well. It is preserved practically as Jacob built it, one hundred four feet deep and sides of masonry. The water is cool and sweet. There is a chapel built here also and priests have charge of it.

We are deeply thankful for this experience. In our study since of the life and work of our Master, we have a new understanding from a geographical, atmospherical, and spiritual view point. We have a greater desire to study the Book and to serve our Lord in a lost land.

Yours thankfully,
MARTHA C. GLASS.

SOWING THE WORD OF LIFE IN EGYPT.

To The Womens Missionary Magazine.
Dear Editor.

That we may more fully enter into the new work in Egypt carried on by Rev. and Mrs. McClanahan, and their band of workers, some very brief extracts, from the "Log-book" of the Columbia is given.

Who will be "pray-partners" with them in this work? (For fuller explanation see Feburary number of the Women's Missionary Magazine).

Nov. 1. We sailed down the river today and got permission of the people to have a lantern service, using a white-washed wall of one of the dwellings for a screen. As soon as the lantern was lit and one of the pictures shown a crowd gathered. There was great excitement, and it took some time to get them quiet to listen to the Gospel message.

Miss C. and I began our house to house visiting at one end of town. A young man accompanied us the whole morning; he helped us and we met with a kind welcome everywhere. We did not visit every house, but we visited some houses in every street. We had a good time in the house of an old man who allowed a crowd of big school-girls and young men to come into the house to hear the message.

Nov. 2. I spent the morning in visiting; the Lord has wonderfully answered prayer in the way homes are opened to us. There are always invitations for us to stay and talk of the message. C

Nov. 3. Our last day here. It has been an astonishing opportunity. J.

Nov. 12. The thing that is uppermost in our minds is the need for Revival in the Church of Christ here in Egypt. Otherwise we cannot expect to see the country speedily evangelized. Many are praying for this and we will no doubt see it before long. M.

Nov. 17. A man came to me in the street, saying, "I have heard that you are visiting the women here; there are two in my house who would like to have you visit them." He gave directions for finding the house, as I passed through a street of better class houses on my way to the place indicated, a man servant

came running after me, saying, "My mistress wishes to speak to you." Turning back with him into a large house, luxuriously furnished in Oriental fashion, I was greeted with the question, "Why do you pass my house by? I hear of your visits to others. "Thus doors are opened to us on every side, because of the prayers of many.

In visitation from house to house one is struck by the absence of opposition and by the almost invariable welcome given us. We appear before them with the announcement that we have come to bring them the Word of God and to tell them the Good News that Christ is coming soon. This makes a wonderful impression upon these Moslem women, for the Moslems are always prepared to hear about the coming of Christ, they themselves believing that these are the last days. M.

Nov. 28. Mr. King and I proceeded on bicycles to the village of ElShima. We got off and prayed when the village was in sight. When we reached the top of the embankment we saw quite a large congregation of men sitting in a large shelter. We spent all our available time there. S.

Dec. 1. Miss W. and I went to two villages. The first woman we met seemed to receive and accept our message so readily. We gave her tracts for her son to read to her in the evening, and she left us saying, "The one thing I want to know is how I can have my sins forgiven and how I can reach heaven." In the second village we found an old woman who was very simple in her acceptance of the truth, and begged us to make it quite clear that she might remember it all. K.

Dec. 12. Kom Ombo.

The women were hungry for the message and all longing to be free from sin. Two accepted Christ, and others coming in later were deeply impressed. I had given my testimony to the first lot of women, and one of the two who believed repeated it to the newcomers, emphasizing the change of conduct which follows the change of heart. One woman asked, "Is Jesus Christ our Lord? Will he really make my heart clean?" Assuring her he would, she replied, "Then I will ask him." She immediately did so. W.

Dec. 19. We went to four houses in different districts, but after a mornings work, we still had to leave an entire district untouched. We reluctantly left them with their cries ringing in our ears "Don't go yet, we have not nearly all heard, come and teach us too." We were actually dragged from house to house, being seized by our arms and compelled to visit them. K.

Dec. 27. Visiting the women this morning, I met one very old woman; the people said she prayed a great deal. She sat in front of me, and as I spoke of asking for a new heart, she exclaimed "Tell me what to pray to get a clean heart, tell the exact words, and count them that I may remember." I counted the words of a short prayer in Arabic and there were ten. She clasped her wrinkled hands and said "I will remember now, I will count on my fingers daily, and will pray to Jesus every day to cleanse me from sin." K.

Mr. M. and I came to a large threshing place where we stood by some stacks of grain. Here were practically all the laborers, perhaps a hundred or more including twenty or thrity boys. Every body expressed delight and interest at our visit and message. R.

Dec. 28. At Ezbeh No. 7 after speaking to thirty or forty in a Christian's house I tested the audience and four or five expressed a desire to know more about Christ with a view of following him. These M's. took copies of Dr. Torrey's leaflet "How to become a Christian." M.

Dec.30. In the village of Abu Dawud the people were hearing for the first time and maybe the last time, the message of salvation. The women and children were gathered around the ladies and a group of men around us and listened to the message. We had arranged to spend one hour with these needy souls; that was all the time we could spare. The hour passed so quickly and as we left the village the silent group of men women and children watching us

was one of the pathetic most appeals I have ever known.

Jan.1. Mr. M. and I left early for Kom Omboto, I attended the 7 o'clock meeting for the Christians. We had arranged with the evangelist and his wife and an Orthodox Copt and his wife, both keen Christians (she was formerly a Bible-woman), to spend the rest of the day in village preaching, availing ourselves of a trolley put at our disposal for the day by a Moslem who was fully aware of our object in going out into the surrounding country (this was a direct answer to prayer). During the day we spoke to six large groups of women in the two villages visited, using the "wordless Book"—black page for sin, red for the cleansing blood, white for purity, and gold for glory. At the last village many women followed into the street, beseeching us to tarry and to visit other homes. We reluctantly left them gazing after us in a sort of mute appeal. M.

Jan. 3. Some of us walked out to visit three villages south of Kom Ombo. At the first I sat down with two groups of men who listened very attentive; afterwards I heard them repeating among themselves that Jesus is coming again to take to heaven all whose hearts are clean and that He is the sacrifice for sin. They laid hold of me, begging me to stay longer and tell them more. At No. 2, the women listened well. Often I heard the prayer breathed, "O Lord Jesus, cleanse my heart." W.

Jan. 4. On my way home I met with a small group of men, who told me they were anxious to hear the message. As I was in haste I referred them to the others who were coming behind. Miss W. told them rather fully, the Good News. They received it with gladness and apparently in faith. Many are receiving the Word these days and it looks as if there would be a "mass-movement" among the Moslems ere long. M.

We visited three villages today, and were well received. The women listened well and many understood the message of sins forgiven. One woman brought a very old woman saying "Lady, teach this woman; she is old and very near the grave; and she needs to know how to get a clean heart before she is taken." Her attention was pathetic.

Jan. 5. After giving a brief message at a threshing floor, it was a joy to come in with one or two simple souls who seemed to appreciate the truth that they needed a saviour and that Jesus was such a one. "No, we shall never forget this joyful news," they said, "though we have never heard it before." K.

Jan. 8. A man over took us, and he halted and said, "I took a paper from you and it said Christ was coming soon;" can you tell me when he will some? "No, not the day or the year." Do you want to be ready when he comes?" Do you know what he has done for you already?" "No what has He done for me?" So we tried to tell the story of redeeming love. "Do you mean to say that he came to save Moslems?" And the talk continued for all to brief a period until our good-byes sounded something like this: "Well, can you tell me what Christ has done for you?" "He has come to save me and take my sins away." "Never forget this." "Forget it, indeed. Why I am going to tell it to everybody." K.

Jan. 12. Was greatly cheered by meeting a man from Magalla, where we visited.

Nov. 25. He told me they were eager to hear more. M.

Jan. 14. Igleet.

Two of us spent several hours today sitting in a courtyard where many women were gathered. We prolonged our stay because from time to time fresh companies arrived desiring to hear what we said to the others. While many came and went, one old shriveled creature with skin like parchment sat close beside me the whole time, occasionly asking a really intelligent question and earnestly repeating the prayer, "O Lord, forgive me for the sake of the Lord Jesus Christ, and cleanse me in his blood"—looking up and holding out her old wrinkled hands, palms upward as though to receive the answer. Finally she said "Now I must

go, but tell me again the prayer so I may never forget it." M.

Jan. 21. Going back through the fields, we were approached by a little group of men who begged us to tell them the "word of God," one of them having attended a lantern meeting at 1. We told them we were late and were hurrying back to the boat, but they would take no refusal or promise of a future meeting, but urged us to tell them immediately. So we sat down in the field and told them of Christ and his salvation. They appeared to accept it.

Once again we started for the boat, when we were approached by a woman who said "Tell me what you have been telling the others. I have heard about you but have not heard your words." M.

Jan. 26. El Hamman.

While Miss I. addressed a group of women I turned to a group of men who stood by, and showed them the wordless book. One old man was especially interested. Later he sent for us to show the book to other men and explain it. He himself explaining correctly from time to time. S.

SUDAN

Katherine McKenzie, Editor.
Khartum North.

THE LORD'S DAY IN THE SUDAN.

Many are accustomed to see the Lord's Day desecrated by those who make it a day of relaxation from the physical labors of the week or a day of pleasure seeking, but comparatively few have had the experience of seeing it as a day of labor no different from any other day of the week. It has been humorously said, "It is essential that every missionary has in his equipment a calendar attached to a clock or some other mechanism to automatically record the days of the week, because in this land if a person becomes mixed in his dates there is nothing distinctive about the habits of the people and the occurrences of the day to make him realize his error." This is true on our Sabbath and all other days of the week but true to a less degree on Friday, which is the Mohammedan day of worship. I hesitate to use the word "worship" for very few Mohammedans use the day for that purpose. It is more a vacation day. Public auctions are always held then as a crowd can be more easily secured.

The wheels of the government also continue to grind as usual on all days only excepting Friday. Most of those who labor under the protection of the Union Jack have much to say in appreciation of the kindness and consideration shown them by the Government Officials but nevertheless there can be no doubt that our missionary efforts in the Sudan are made more difficult because of this policy, which gives the sanction of a Christian Government to the Holy Day of the followers of the false prophet.

One of the chief points of interest to the newcomer in Khartoum is Gordon College. It was founded and named in honor of the great Christian soldier, General George Charles Gordon. Few biographies are more worth while or inspiring than his. It is not enough to record that he was a member of a Church, no, his story cannot be accurately described without showing that he was actuated and propelled by his Faith. Yet this college built in memory of his life and deeds holds its classes as usual on the Sabbath. So sometimes when you pray "Thy Kingdom Come" remember especially Gordon College and pray that the day may soon come when its spirit and policy shall fittingly portray the character of the man for whose memory it was constructed. For it has an influence and if it was directed in support of the Sabbath the day would be hastened when all people shall know of Him as Lord of Lords.

However the story is not all dark. In each of the three cities Khartoum, Omdurman and Khartoum North, which are grouped together about the junction of the Blue and White Nile, preaching services are held every Sabbath. Those who are members are in most cases educated men and women. Possibly this is reason why the founders of our mission work have been such strong advocates of schools as a Christianizing agency. There can be no doubt that the most fanatical and bigoted Moslems are usually the most ignorant. Educated Moslems know that

Mohammed was wrong in at least some of his statements, for example; he teaches that the earth is flat—so education at once begins to insert the entering wedge of doubt which may be productive of much thought.

It is very inspiring to listen to the music at the various services. Here you will hear many of your old and favorite tunes sung with a spirit seldom excelled in our own land.

The Movie here as at home takes its place among the Sabbath breakers. It seems strange that of seven days in the week Sabbath should be the one which would be chosen by the management. Also, as we sit in our rooms of Sabbath evenings we can hear sounds of a phonograph and sometimes familiar tunes to our ears from a coffee house several blocks away.

It sometimes surprises the newcomer to find here so many of the products of our inventive geniuses. The sewing machine is found in the shops—automobiles and Fords are seen in the streets a tram and ferry system operates and there are the movies, phonographs, boats, pumps, bridges and electric lights. The people fill our schools and hospitals. They seem ready and anxious to get much that we have to offer, but of our religion and our Christ they are satisfied to get along with out. Pray that they may seek to become not alone a civilized people but also a Christian people.

The above is not intended for a comprehensive treatment of the subject. It is simply the result of a few months observation in Khartoum.

D. C HENRY.

"OUR FIRST GRADUATE."

G. B. S. Khartoum North.

Long before the sun had risen, a group of us might have been seen out in the garden, stripping the lovely young palm trees of their beautiful palms. These we used to decorate our little Chapel for this, the grandest of all occasions, our very first real Commencement.

The large girls as well as the small ones were all up bright and early, each one doing her "bit" in making "Her" School look as nice as possible before the guests should arrive. By eight o'clock all the tasks were accomplished, breakfast was over and the girls dressed up in their very best dresses, most of them made by the girls for this occasion.

Our guests were limited to the girls' families and a few of the closest friends. Shortly after eight o'clock they began to arrive and continued until our Chapel doors fairly bulged with an eager mass of people. Those coming from a dis-

GIRLS OF OUR KHARTUM N. SCHOOL ON THEIR WAY TO THE PALACE GARDEN PARTY. A BI-ANNUAL EVENT.

tance were served with lemonade and thus were comfortably refreshed from their long, weary walks, in the heat of the early morning.

We began on time! On the dot, of 9 o'clock the girls entered the room to a lively march, found their places on either side of the platform and stood there, with bowed heads, while our native pastor, from Omdurman, lead us in prayer. Then followed numberless songs and recitations in both English and Arabic, dialogues in both languages, a long address to the men and women on the "Advantages Of Education" for their women and girls by the Editor of the "Sudan Times," a few words of advice to the one graduate, the presentation of The diploma by our Dr. Sowash, and the benidiction pronounced by our native pastor from Khartoum.

At the close of the performance every one was invited to visit and admire the lovely handywork, wrought by the precious little hands that have been untrained and neglected for such a long time. We had two rooms filled with a delightful variety of dresses and various garments, also very pretty table linen worked in colors. This they call "Sudane Work," it is done on large frames very much as we embroider and, because the work is so very hard on the eyes, it is usually done on very coarse linen.

It was nearly noon before the guests began to leave. Every one had had such a nice time and especially the fathers and mothers of the girls, who had taken some part in the programe, just stayed around as though loathe to leave, until we began to feel as though we might have a whole army of unexpected guests for dinner.

In the rush of the day's proceedings we did not forget that we are just beginning to reap the fruits of the labors of those, who in the early days, through many despairing moments laid the firm foundation for the Girls' School in Khartoum North.

FRANCES TURK.

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

A SURPRISE PARTY.

May 16th was a day of privilege to some of us in Gujranwala. About 40 missionaries and other friends gathered in front of the ladies' bungalow that evening to do honour to a veteran of 40 years service—Miss Kamalmoi Mukerjea.

Among our numbers were three others who had passed the 40 year mark in God's service for the Punjab, Dr. T. L. Scott, Padri Jiwan Mal and Miss R. A. McCullough. We had tea together and a time of delightful fellowship. As tea was being served an anniversary cake bearing the dates 1882—1922 was placed before Miss Mukerjea. Dr. Scott then came forward to make a speech to our guest of honour. He recalled the time many years ago when a charming young woman began her work in our mission, and told something of the long, faithful, unselfish service for the women and girls of India.

Miss Mukerjea's influence has perhaps reached farther than that of any other woman in our Punjab Church. She has worked early and late, and has never counted the cost to herself. Her special work has been that of Head Mistress of the Gujranwala City Girls' School, but she has also been much used in evangelistic work all over the mission. All these years her supreme desire and effort has been to lead others to Christ. Her school has been all but ruined again and again when some soul has sought and found Christ there.

In the name of her missionary friends in Gujranwala and other stations Miss Mukerjea was presented with forty shining silver rupees. The Deputy Commissioner then presented her with a certificate from Government in recognition of her long service in the Girls' School. By a happy coincidence she also received the same day a beautiful gold wrist watch from the 4th U. P. Church Allegheny which has supported her for many years.

Mrs. Chatterjea sang two songs which she had composed especially for this anniversary occasion, and the Victrola also

made it possible for us to enjoy some of the world's greatest musical art. In acknowledging the honour done her, Miss Mukerjea told us how truly surprised she was, and how much she thanked us all. She said she wanted God to have all the honour and all the praise for anything He may have allowed her to do for Him.

The next day was Miss Mukerjea's birthday. Letters and telegrams from distant friends were much appreciated. As a continuation of the gift of the day before she was told that a fountain pen was on its way from America for her. In the evening Miss McCullough, Miss Mukerjea's household and the writer went out to the canal for a picnic supper. This we all thoroughly enjoyed and considered it to be a very fitting close to a very happy occasion. Numerous friends join us in wishing Miss Mukerjea many more birthdays, and many more years of rich fruitful service.

HAZEL BENNETT.

MEMORIES OF PANDITA RAMABAI

At a meeting of the local Woman's Christian Temperance Union last Wednesday in Kellogg Memorial Church, Landour, Mussoorie, Miss Fuller, of the late Pandita Ramabai's Home at Mukti, gave a short sketch of Ramabai's life, in which she spoke in substance, as follows: Pandita Ramabai's prayer life was characterized by catholicity, simplicity and faith. Her interest took in all people; it covered the whole world. She had a marvelous memory, remembering hundreds of people by name. She prayed for all people, yet also prayed for individuals. She prayed for kings and all rulers in high places, and for Hindu leaders especially. Every day she prayed for Mr. Gandhi and, when the Prince of Wales was in India, she offered daily prayers for him that he might be kept in safety.

Bai's prayers were filled with great simplicity. She believed the Word of God was the Word of God, and that "Thus saith the Lord" meant that the Lord had said it and that she was to obey. A promise was a promise. She disliked praise and gave God all the glory at all times. In her prayers, Bai never preached to God; she prayed and was never selfish in her prayers. She must have prayed for herself, but most always her prayers were for others.

Then, too she prayed with a tremendous tenacity. She was like the importunate widow who came again and again. She kept on praying until her prayers were answered. At one time she had a secretary who was not a Christian. This weighed upon her mind and she decided to pray for him until he yielded. She went to one of her friends saying: "I am going to the jungle to pray. I will not tell where I am going, for some one will be asking for me, and then you can not truthfully say that you do not know where I am." She was gone all night and came in early in the morning exhausted. She said she knew that the Hindu secretary would soon be won. That day, she did her work as usual and then, in the afternoon, went away to bring several hundred girls to Mukti. In the evening, the secretary came, saying that he had given his life to God. He knew that Bai would be over joyed; so he had sent her a telegram which read: "I accepted Christ to-day at five P. M.."

Pandita Ramabai has left a message to the whole world:—"All that we are, our very best, should be given to God in service for humanity."

Then Miss Ferguson, who had also lived with Pandita Ramabai, spoke familiarly of her home life.

"Every day lived with Pandita Ramabai was a privilege. Every day was a gift, when living with her. Her last years were packed to overflowing with sorrows. First, our old preacher who had come so faithfully every week, died. The next year, her oldest worker was taken, and then her only daughter. It was on Sabbath that the daughter was called. All the Hindu friends came to sympathize. Her Bible was near, and Bai preached to all of them. She said: 'Yes, she is gone. I am not sorrowing as you sorrow, for we have a hope in Christ.' She preached to the Pandits and to all who came—even to the *tongawala*. She said: 'You have just lost your wife. Did you tell her about

Christ?' He hung his head in shame, when she said: 'You should have told her.' "

She even preached to Lord Willingdon, when he came to Mukti. There he stood, so tall and Bai was so short. He looked down at her, puzzled, and asked how she did it. Her reply was: "It is God who does it." But "How?" was the question and she answered: "Through Jesus Christ."

There is one verse that comes to mind in thinking of Ramabai. "She gave *even all she had.*" She cast in her two mites and kept nothing for herself; and there will be many of her children who will rise up and call her blessed.

Now there are in Mukti Home one thousand, ranging from two days' old to old, gray haired women. In one part of the Home, there are about one hundred castoffs—epileptics, blind, deaf, dumb, lame! These were her special friends. They were the only ones to whom she ever gave a tea party, and then she asked all of those who held their heads high to serve them.

Her birthday was in April and perhaps not many there would remember it; but thirty or more blind girls did, to whom she always gave a treat.

She was a mother to all; her heart went out to everybody. During the famine in 1900, two thousand were taken into Mukti. One day, one of the workers went to the Collector on business. He asked: "Will Pandita Ramabai take some children?" When I told her, she said: "Write to him at once and tell him that I will take one thousand." That was her heart; always ready to take anyone.

Mukti has never wantel! In the beginning, it cost twenty pounds a day to keep the Home, and now it costs forty pounds. Three years ago, she took in eight hundred and fifty village people for work during the famine. Her faith was: "If there is a need, God will supply it." She showed great strength and simplicity in everything she did.

One time recently Miss M. J. Campbell came to see us, and she and Bai sat and talked a long time in Miss Campbell's room. Bai did not often go to one's room. And then, from that time till her death, she prayed for Miss Campbell every day. She was very much interested in the Temperance cause and prayed daily for it.

Every one loved Ramabai, and what she had done for India is God's monument to a little, faithful Brahmin widow."

Reported by MISS M. ANETTE DENNIS.

TEMPERANCE IN INDIA.

MARY J. CAMPBELL.

We take pleasure giving the readers of The Women's Missionary Magazine some idea of the great work being done by Miss Mary J. Campbell in organizing Temperance Societies in India.

"The Power House at Pathankot" was the beginning of a work that has accomplished more than was ever conceived by its author. The inspiration of that little story was from the praying band of young girls in the Avalon School at Pathankot in their desire to rid their immediate vicinity of drink. From that praying band there has grown a widening influence that promises to extend throughout the great land of India. Many of our readers have read of Miss Campbell's three years work and travel in behalf of temperance in India under the W. C. T. U. We are thrilled with the success that the cause has created. We hope for Miss Campbell as

she returns to India, following the great conventions at Philadelphia in November, strength of body and spirit to continue the plans projected by this organization for a "Sober India," and that this in due time will be followed by another crusade—"India for Christ."

The following is an extract from a circular letter published in India, in appreciation of Miss Campbell's services.

Editor Women's Missionary Magazine.

A LETTER FROM INDIA.

DEAR READER:

The little book, "The Power House at Pathankot," is sent out with the greetings of the Women's Christian Temperance Union of India. May this true story stir your heart as it has thousands in this land! The author, Miss Mary J. Campbell, has been a missionary in India thirty-seven years and is greatly beloved by India's people. Before she returned to America in 1917, the suggestion was made to her that after her furlough she should give some time to temperance work. After much thought and prayer and the writing of "The Power-House at Pathankot" she decided to return to India as an organizer of the World's W. C. T. U. for a period of five years. She reached India for this work early in 1919 and to show with what faithfulness and success she has carried it on we will quote from the address of one of her comrades, delivered at the National Convention of the India W. C. T. U., held in Madras January 26 31, 1922.

"The W. C. T. U. was first organized in India in several of the larger cities by Mrs. Mary Leavitt in 1887. At our last Convention in November 1919, we had six Divisions represented, but three of them had an aggregate, of only 350 adult members. Since that time, very largely through the work of Miss Mary J. Campbell, our organizer, each of the six Divisions has been strengthened and two new Divisions, Assam and Rajputana, organized. We rejoice to welcome here to-day the representatives of these our youngest sisters in the family of Divisions, Assam having now more adult members of the mother organization than had Bombay, Central Provinces and the Punjab combined when we meet in our former Convention.

"Miss Campbell has since the last Convention travelled thousands of miles, reaching all parts of India. organizing unions in the Central Provinces, the Nizam's Dominions, South India, Bengal, Rajputana, Assam and the Punjab. Everywhere her message has met with a hearty response and men and women have eagerly signified their desire to enlist in the campaign for total abstinence and prohibition in India. Scores of units of the Blue Ribbon Army have been formed and thousands of men and boys have been given new inspiration for the part they may perform in the campaign. Think of little Miss Campbell standing on a table with a carpet thrown over it, under the beautiful Indian sky, surrounded by a company of four thousand men, talking to them in Urdu for three-quarters of an hour. This happened in Beawar when non-co-operators as well as loyal subjects of the Government listened to her burning message. In the Nizam's Dominions, Miss Campbell spoke to a large audience of Indian men, having as her presiding officer a Hindu lady. In the Khassi Hills an audience of 7,000 Christians listened to her message and resolved to unite against drink and drugs. She has even during these days of unrest met with uniform courtesy and kindness from India's multitudes, hungry for the truth; and Englishmen have testified to the value of her work, not only in persuading people to become total abstainers and to work for prohibition, but by her sane sympathetic message and bearing, tending to unite contending forces and bring about a better understanding between the people and their rulers. As I have thought of Miss Campbell travelling, speaking, giving constantly of her strength to others, counting not the cost, thinking only of saving India from intoxicants, I, in my comfortable home, have felt almost like a shirker, but have counted it a high privilege, by prayer, sympathy and effort to have a small share in the campaign. We know that sometimes the

dreary task of constant travel without even a home she can call her own at the end of the journey, has seemed too much, but like her Master, she has 'steadfastly set' her face to go on and her best reward is *your devotion to the cause she serves.*"

The National Convention of India decided to send Miss Campbell to Scotland and America, to help the women of those countries in their temperance campaigns; for rest and recuperation; and to attend the World's Convention of the W. C. T. U. in Philadelphia, November 11-16, 1922.

Her tours, together with her book, "The Power-House at Pathankot" have accomplished a unique work in India. Her message, spoken and written, have reached many hearts.

THE INDIA W. C. T. U. HAS SOLD ABOUT FIFTEEN HUNDRED OF "THE POWER-HOUSE AT PATHANKOT" PUBLISHED IN AMERICA, AND HAS PUBLISHED IN INDIA 3,000 IN ENGLISH AND 3,000 IN URDU. IT IS BEING TRANSLATED INTO SEVERAL OTHER LANGUAGES OF INDIA AND WILL BE PUBLISHED IN SOME OF THEM, PERHAPS ERE THIS REACHES YOU.

Two very distinct opportunities for conserving and continuing Miss Campbell's work present themselves to-day to the W. C. T. U. in India. They may be classed under two heads—publication and workers.

Thousands of Indians would glady read Miss Campbell's inspiring book if it were in their languages, but translation, publication and distribution costs money, and the books usually are sold at cost or even below.

Miss Campbell has taken over 12,000 pledges and many who have signed the pledge have been or could be organized into societies which would work for total abstinence and prohibition, for India.

Yours for service,

EMMA S. PRICE,

NATIONAL PRESIDENT, *India W. C. T. U.*,
37 Cantonment Road, *Lucknow. India.*

SOBER INDIA.

An address delivered before The Women's Christian Temperance Union Convention held in Madras on the 26th January 1922 by Rao Bahadur O. Kandaswami Chetty Senior Lecturer in English, Madras Christian College.

Ladies and Gentlemen,

I should in the first place thank Mrs. Ferguson for the privilege she has conferred upon me in asking me to deliver an address before such an influential audience as I see before me. I use the word influential advisedly and in no merely conventional sense, because as members of the Women's Christian Temperance Union of India, the Indian branch of one of the most powerful Women's organizations in the world, an organization which I am informed helped to start the Prohibition campaign in America—you represent so much that makes for the betterment of the human race. You hold in your hands the steerage of the motor-car of progress which drives along rough roads and smooth, traversing large tracts of human life and connecting one district of the world with another. As I sat listening last night to the powerful Convention address of your National President, Mrs. F. B. Price, I could not help realizing how much power is vested in our mothers, sisters and wives and how determined some of them are to use it whether we men wish

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Note—"Sober India," is sent out to the world under the auspices of W. C. T. U. of India. We believe our readers should have the privilege of knowing what some of India's Christian leaders are doing for their own people in India. At this critical time in America in defense of our Prohibition laws we need to realize that our influence encircles the world and the so called Christian America has some accountability to reckon with. This address is remarkable for its moral and literary excellence as also for the spiritual support mantained throughout. We regret we cannot give space to the entire address. We trust the United States of America will make good all the trust imposed upon its character and reputation for Prohibition. We who pray must never cease to work also with the ballot for all aspects of Civic Righteousness in behalf of our own and the world wide Kingdom of Christ.

No Nation can be a Christian Nation unless it is a Sober Nation.

Editor Women's Missionary Magazine.

it or not. Man is after all a creature of woman; he is what she makes him; and if we have not been up to the mark in the past it is due to woman not having asserted herself and exerted her full power. She has been too yielding, and man has taken advantage of her pliability and has had it all his own way. But it is no longer going to be a case of "men must work and women must weep." It is going to be a case of "women will work and men must work too."

For instance the Drink evil which we are all assembled on this occasion for planning how best to combat would not have assumed such large dimensions as it has assumed in the world—it is an evil not peculiar to any one country—if woman, instead of being confined to the Home—*this* is no doubt her proper sphere in the sense of its being the centre and base of all her operations, a centre with ever so large a circumference, ever-enlarging, a base with ever so wide a field of operations, ever-widening,—*if* instead of being confined to the Home, she had a voice and a share, a determining voice and a substantial share in the ordering of the world outside. If instead of contenting herself with receiving and making the best of what her man brought home out of the day's wages after spending a lot on 'booze,' she had the power of ordering the civic affairs in such a way that there was no tempting saloon or demoralising tavern on his way home from the shop or the factory, how much of happiness could she not have secured for her husband, her children and herself?

Another thing which has been brought home to me is the great advantage which local associations have in being connected with a world-wide organization like the W. C. T. U. The efforts of little organizations with circumscribed outlook are likely to be feeble and spasmodic, especially when they are confronted by an overwhelmingly large majority of people offering more or less active opposition to their more or less unpopular propaganda. Such associations receive an accession of power not only when they band themselves together as in the National W. C. T. U. of India, but are affiliated to a vigorous world-union like the W. C. T. U. It is like the stagnant backwaters of lagoons receiving fresh life and bounding buoyancy and imposing volume by the rising tide of salt water rushing in from the might ocean outside. A chain of such associations puts a gridle round the earth and binds the loins of men and women with an electric belt which fills them with new life and unites them in Inter-national unity and activity for the elemental good of mankind, thus hastening the day when

> The war drum shall throb no longer, and the battle flags shall be furled
> In the Parliament of Man, the Federation of the World.

India is no longer the isolated country she was before the advent of European nations and particularly of the British people whose service in opening up the country and in opening the minds of the people is simply immeasurable. Thanks to the constructive work and enlightening influence of Britain, India feels today the rising tides of the world's progress in her small huts and little villages as well as in her large towns, and it is a good thing for her that she has friends from other countries and daughters and sons of her own who are pledged to give her the best of the world's goods—not merely material goods—but spiritual goods which form part of the heritage and achievements of the modern world.

And next to Britain, the country to which India is most indebted for her intellectual, moral, social and spiritual re-awakening is the United States of America, and it is appropriate that the present impulse for social reform in the matter of Drink traffic comes from that country in th Far West. It was in the course of the search for India that America was discovered. America thus owes her discovery to India, and, if America is sending her sons and daughters equipped with the best of their goods, material and spiritual, she is only paying back her debt to India. It was not in vain that Columbus discovered America or rather was led by an all-ruling beneficent Providence to reveal the existence of a new continent which was intended to be not only the refuge of those who sought

freedom of thought and action and worship, the freedom which was denied to them in their old-world homes, but was intended also to offer a virgin soil for new experiments making for the enlargement of human freedom. The history of the United States has been the history of a series of Wars of Independence, of independence from all sorts of tyranny, political, social, and economic. The War of Independence waged and won in the 18th century, contained the seeds of the War of the Emancipation of slaves in the 19th century, and this Emancipation would have remained incomplete if another war, none the less real for being a bloodless war, the war of Prohibition, had not been waged and won in the 20th century, for what is Prohibition but the Emancipation of man and woman from the thraldom in which they are held by that most insidious of tyrants, the craving for drink in the impoverished victim driven by the demoralizing greed of the publican. By your Prohibition laws, both within the individual States and under the general constitution, you have shown the world the way to combat and exterminate the Drink evil, for I take it you have nearly exterminated it, though it is stated that you have only obtained a decree against Drink but are not able to execute it in all the States. I have no doubt you will be able to do this also; it is only a question of time, if not of immediate accomplishment. In India too the question of time ought not to enter into our calculations. Our business is to work as if Prohibition is coming to-morrow, it being our privilege to-day to prepare the way for it. To prepare the way of the Lord is a duty as real and as incumbent upon believers in the matter of Social Reform as in respect of religious regeneration. To devise ways and means then of ushering in the Kingdom of God in this one matter of strong clear-headed living is our immediate duty.

Another thing which strikes me about your Association is that it is an association born in prayer and sustained by prayer. I am a great believer in the power of prayer in shaping the destinies of nations. Great things for the world's good are born in the agony of prayer.

> More things are wrought by prayer
> Than the world dreams of. Wherefore let thy voice
> Rise for all like a fountain night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those who call them friends?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God.

It is particularly appropriate and beneficial that Temperance should be associated with prayer. Temperance, as I have already said, is a world problem. (Like the poor, intemperance has always been with us,—intemperance and proverty being allied to one another—though we hope to banish intemperance and along with it a great deal of poverty too). And prayer is a common feature of all religions. So all men of whatever creed, caste or community can unite in prayer on the Temperance platform, and Temperance thus helps to emphasize the unity of religions in a common battle against Evil and unrighteousness of every kind. It is not only that Temperance, which is and ought to be a synonym for Total Abstinence, helps the cause of religions but that religion helps the cause of Temperance or Total Abstinence. It should be remembered that Total Abstinence is not a single or an isolated virtue. Urged in this way it would look like a fad. Total Abstinence is but one fruit of a cluster, of which other fruits are purity, cleanliness, honesty, diligence, dutifulness and a sense of social responsibility expressing itself in unselfish service for others. Total Abstinence should be practised as a matter of course and not as a matter of effort. Many of you must have read Matthew Arnold's Essay on Marcus Aurelius, in which he points out the difference in tone between the moral teachings of philosophers like Marcus Aurelius and Epictetus and the

moral teachings of Christ and his followers, and contrasts the bounding enthusiasm and the vivifying hopefulness of the latter with the crushing sense of life's burden which marks the former. Total Abstinence in itself seems a negative virtue. What are the positive virtues of which this is a necessary concomitant and an inevitable result? Emphasis should be laid on *them* if total abstinence is to be embraced as a virtue to be practiced in all circumstances and come what may. And in the inculcation of those positive virtues,—what more potent agency is there in the world than Religion? Enlightened self-interest cannot lead to unselfishness, cannot inspire heroic service nor account for self-sacrifice even unto death. Can it? I think not.

The question which occupies the minds of all Temperance workers in India and engages the prayers of such of them as believe in prayer is whether it is possible to introduce Prohibition in India and when and how. Some people would say that "it is a long, long way to Tipperary," and some would say that even today it is possible if only the necessary effort is put forth by those who realize the evils of drink and know the immense value to society and the state, to the individual and the family, of total abstinence enforced by law, not in any positive or tyrannical fashion by punishing those who drink, but in a negative way, by removing temptation and punishing those who manufacture and sell intoxicating liquor. May I say that in this respect a great responsibility rests on Christian men and women hailing from America, since they know from actual experience the social and economic and moral transformation which Prohibition is calculated to bring about in any community which adopts it.

In surveying the ground we meet with certain notions prevalent among the people which we have to remove from their minds. I do not know what is the case in America and Britain, but in India where words are understood in their Dictionary sense, the use of the word Temperance for Total Prohibition should be discarded. To us in India Temperance suggests the opposite of Drunkenness. "It is bad to get drunk but not so bad to have a little now and then, when you are tired, if not every day. Moderate drinking is not a vice but drunkenness is. Drink for Drink's sake is bad, but Drink for health's sake is allowable." Now, notions like this should be thoroughly eradicated. Moderate drinking should be regarded as the first step leading inevitably to immoderate drinking. There is very little moral difference between the one and the other. Drinking should be put in the same category as lying and thieving. You don't say a little lying is not so bad as much lying. Lying is lying whether it is little or much. It hurts and stains the moral nature, and gives you an uneasy conscience all the same. There is no quantitive test for lying or impurity. The test is qualitative and not quantitative. Why should there be a quantitative test for liquor? It is not the quantity of what a man drinks but its quality that matters in a prohibition campaign. It is the smell and flavour that the drunkard appreciates. It is the smell and the flavour which we have to teach people to *abhor*. In this respect, the orthodox Hindus and the orthodox Mohamedans have to be admired. They regard the very smell with repugnance and considered it *haram* and pollution. I don't refer to those westernized Hindus and demoralized Mohamedans who wage war against western civilisation with western or eastern liquor in their stomachs. In Western countries where it was fashionable to drink, temperance in the sense of moderate drinking might have argued a certain measure of self-restraint and self-control, a sort of halfway house to total abstinence, and might represent a movement upward, a stepping stone to higher things. But in India where drink is associated with the lower castes and is regarded as a stigma upon a man's reputation, temperance in the sense of moderate drinking represents an apology for drinking, a downward movement, a yielding to temptation, a stepping stone to lower things. Therefore it is necessary that the notion should be driven out of people's minds, that drink is not bad in itself but only the abuse of it. There is no such thing as

the *use* and *abuse* of liquor. *No man need pride himself upon being proof against temptation.* Angels have fallen, saints have succumbed. To be out of temptation's way is the best way of warding off temptation. This is one of the root ideas of Prohibition. In Education we realize the great value of what is called atmosphere. We desire that the surroundings in which the child lives, moves and has his being should be such as to conduce to right thinking, right feeling and right action, that his environment should be such as to stimulate what is good, noble and profitable in him and to paralyse all that is evil, debasing and mischievous. Even in Politics one talks of creating a calm atmosphere. What is Prohibition but the creating of a social atmosphere in which men will be encouraged to grow in wisdom and stature, with no debilitating and intoxicating and beclouding influences playing upon them to stunt and to warp their growth. —*Extract of address.*

DR. JOHN GIFFIN.

Two days after leaving Egypt last April, the missionary party enroute for the Homeland were much saddened by receiving a wireless message from Cairo telling of the death of our oldest fellow missionary, Dr. John Giffin, on April 5th. from broncho-pneumonia. Dr. Giffin was born in Belmont County, Ohio, August 1st., 1846. He was graduated from Westminster College in June 1871, and from Xenia Seminary in 1874, was appointed a missionary to Egypt in 1874 and sailed on the 10th of February 1875. Soon after reaching the field he married Miss Mary E. Galloway, missionary to Egypt under the Associate Reformed Church who died October 16th., 1881. In 1884 he married Miss Elizabeth E. Newlin of Cadiz Ohio who had entered the field in Egypt as a missionary of the United Presbyterian Church. Dr. Giffin was stationed at Alexandria from 1875 to 1877, at Assiut from 1877 to 1888, at Cairo from 1889 till his death. During his time in Assiut he was identified with the Training College for young men and has always had a large interest in the development of that institution. In Cairo he has been identified with all the different kinds of Mission work which have been the composit means for the development of the work in that important center.

For many years he was the head of the Book Department and to him is given the credit of making this department of mission work such an efficient evangelistic agency. For years he has been connected with the Theological Seminary and has always been in close touch with the Egyptian Ministry of the Evangelical Church of Egypt. In the councils and committees of the Egyptian Synod he has been a wise and highly valued leader. Among the Egyptian ministry he was known as "John the Just."

Dr. Giffin was a man much beloved by the whole mission circle and his kindly presence and earnest spirit will be sorely missed. In these few words of appreciation is impossible to say all that is in our hearts to say of this dear friend and fellow worker who gave a life of devotion and consecration to the cause of Christ in needy Egypt.

We thank God for Dr. John Giffin's long and useful life in Egypt.

—Minnehaha Finney, Editor

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The Women's Missionary Magazine

XENIA, - - OHIO.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE EGYPT SPECIAL NUMBER.

We are privileged in the highest degree to give this Egypt number a place among the women of Egypt. Sixty years of Christian Missionary effort in behalf of Egypt's people have begun long since to bring forth fruit. Perhaps there is no other land in all christendom where there is so much interest invested with so large returns. The intelligence and loyalty of the student body of Egypt, their Volunteer Band as also their Ministerial province in the mission, gives exhilarating encouragement to the mission association of Egypt—as also the Church at home. The material furnished by the writers for this issue is truly wonderful, and there is every reason to believe that the large contribution of life herein shown will establish the faith of the Church at home for the future prosperity of the Church in Egypt. Egypt's christian womanhood will bring to Egypt the principles of christian living and christian teaching. It was a rare thought to present this material for a study. The women at home must enter this subject with large sympathy, as also must discern carefully that they avoid a mistaken impression, namely, that Egypt's women are now capable of self instruction. The editor for Egypt has made it very plain in her introduction to this number that now is the most important time for christian missions to be at work in Egypt. With the awakening of the christian people to their opportunities they embrace to a wonderful degree the blessings of the christian life, its influences in the home and in the School.

This splendid story of the "Awakening of Egypt's Womanhood," is sent forth with deep gratitude to God for what has been accomplished by our mission established in that great land. We trust in the future prosperity of this responsible work for Egypt.

A MESSAGE FROM ABYSSINIA.

Dr. Thomas A. Lambie has received a letter from King Tafari Makonen of Abyssinia. The three Princes now in school at Muskingum made the translation, which is as follows:

From the Crown Prince of Ethiopa, Ras Tafari,

To my respected and dear friend, T. A. Lambie.

Dear Friend:

How is your health since you left here? Many days before I heard from you after your departure I was concerned about you. But now I have heard from you that you are in good health and have heard that the boys are in school and have the picture of their school you inclosed. I am glad to receive your letter and the picture of the college.

I received from His Excellency, President Harding, a letter saying that he had received the boys and expressing the hope of future friendship between us. I was happy to receive this letter written by his own word, because it was the fulfillment of my hope of friendship between the nations.

When will you return? If you come soon I will be glad. I am very anxious and expectant about the hospital. Come soon and we will do as we planned together. I have hope to perfect and fulfill those plans and agreements that we made.

I told the Princess Manun of your greeting and she asks me to inquire after your health and that of Mrs. Lambie and the children.

ADDIS ABBEBA.
July 13, 1922.

PRAY FOR A DEEPER CONSECRATION OF LIFE AND A DEEPER ASSURANCE OF FAITH, A CLOSER WALK WITH GOD, AND A MORE COMPLETE SURRENDER OF LIFE.

OUTLINED PROGRAM FOR MISSION STUDY FOR 1923.

WATCHWORD FOR THE YEAR.

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it. *Isaiah* 58:13-14.

THE MISSION STUDY PROGRAM FOR 1923

The text books for the United Mission study during the first six months of the year 1923 are—"Building with India"—by Dr. Johnson Fleming—and the "Trend of the Races" the Home Mission text book by Dr. George E. Haines.

We urge the purchase of the text books promptly from the Women's Board, 904 Publication Building 209 9th Street Pittsburgh, Pa.

The price is paper cover, 57 cents. Cloth 75 cents.

Mrs. J. P. White who is well known in Mission study circles and has provided the readers of the Magazine with first class material the past few years will give "Building with India" her splendid care as usual.

* * *

Mrs. Haidee Ewing Rankin will make "The Trend of the Races" not only interesting, but intensely important for mission study classes. May we not say a word in behalf of this great subject. If there can be but one text book undertaken by any society, by all means study "The Trend of the Races." The importance of knowing the subject of the Negro in America our own rightful citizen, is now before the Christian Church for consideration and information.

Foreign Missions is not ever to be diminished in interest, but the Home Mission text book this year (1923) is one of the most important subjects yet presented. Do not neglect the study of "The Trend of the Races."

Editorial.

JANUARY.

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 1—India's Heritage.

Bible Lesson—John 3:1-21.

Roll Call—Historical Fact about India.

1. India of Yesterday.
2. India's Religious Spirit.
3. How Shall we help Build.

Home Missions:

"THE TREND OF THE RACES."

By Geo. E. Haynes.

"Yet I doubt not tho' the ages one increasing purpose runs
And the thoughts of men are widen'd with the process of the suns."

Who's who? The author (Foreword) Theme of text page 21.

Chapter 1—We Face the Future.

1. Racial relations yesterday and today.
2. Ways of settlement.
3. Public Opinion of the white world, of the Negro world.
4. Racial relations a challenge.

FEBRUARY.

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 2—Handicaps to Progress.

Bible Lesson—Luke 10:25-37.

Roll Call—Geographical Fact about India.

1. Burdens of India.
2. The Unequal Burden.
3. The Great Handicap—Hinduism.

Home Missions:

"THE TREND OF THE RACES."

By Geo. E. Haynes.

Chapter 2.

"He knoweth what is in the darkness, and the light is with him."

1. Signs of Progress.
   (a) Economic and industrial relations.
   (b) Morals and home life.
   (c) Education.
   (d) Leadership and religious life.
2. Need for Opportunities.

MARCH.

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 3—Striving and Aspiration.

Bible Lesson—Isaiah 35.

Roll Call—Name of an Indian Leader.

1. Reform Societies.
2. The New Woman of India.
3. The Gandhi Movement.

Home Missions:

"THE TREND OF THE RACES."

By Geo. E. Haynes.

Chapter 3—The Trend of the Negro World.

"How would you have us.
Our eyes fixed forward on a star
Or gazing empty in despair?"

1. Capacity. (Appendix).
2. Contribution to literature, art, music, religion etc.
3. Race Consciousness.
   Emerging from what? Manifestions?
4. What the Negro Wants.

APRIL.

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 4—Co-operation of the Christian West.

Bible Lesson 1 Thess. 2:1-13.

Roll Call—Name of a Missionary to India.

1. Methods of Service.
2. Socialized Missions.
3. The Kind of Missionaries needed.

Home Missions:

"THE TREND OF THE RACES."

By Geo. E. Haynes.

Chapter 4—The Negro's Offering to the Stars and Stripes.

America, "with all thy faults, I love thee still, And shall be constrained to love thee."

Loyalty.

1. Negro's Contribution to the War of the Revolution, the War of 1818, the War of the Rebellion, the Spanish-American War. The World War, active and non-combatant.
2. Right to Citizenship.
3. Resolved: That the Fifteenth Amendment unoperative works greater injury to the white race than to the Negro race.

MAY.

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 5—The Distinctive Opportunity in India.

Bible Lesson—Matt. 25:31-45.

Roll Call—A Mission Station in India.

1. Submerged India.
2. A Rising People.
3. The Pressing Problem.

Home Missions:

"THE TREND OF THE RACES."

By Geo. E. Haynes.

Chapter 5.

"What doth Jehovah require of thee but to do justly, and to love kindness, and to walk humbly with thy God?"

Contacts.

1. Attitude due to Conscience.
2. Attitude due to Economic motives.
3. Attitude due to Racial Ideas.
4. Democracy and the Negro.

JUNE.

BUILDING WITH INDIA.

By Dr. Johnson Fleming.

Chapter 6—The India Church.

Bible Lesson—Rev. 3:7-22.

Roll Call—Name of Native Pastor.

1. The New Vision.
2. The New Leadership.
3. The New India.

Home Missions:

"THE TREND OF THE RACES."

By Geo. E. Haynes.

Chapter 6.

"Let us follow after things which make for peace, and things whereby we may edify one another."

Racial Contacts.

1. Cooperation.
   (a) Economic forces.
   (b) Home—the avenue of the family.
   (c) Church—the avenue of religion.
   (d) State—the avenue of government.
   (e) State—the avenue of government.
   Voluntary organizations.
2. Popular education and mutual ideals.

BUILDING WITH INDIA.

HOME MISSIONS.

Bible Lesson—Observations on public and private government. Proverbs Chapter 29.

Roll Call—Mention the truths in the chapter read, tell how they relate to our study.

Central Thought.

"When Christ came into the world it was because 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life' It is therefore clearly the business of the Church to interpret to the whole world the character and purpose of Christ as it was his business to interpret the heart of God the Father.

Go! Make disciples of all nations—this

this is the commission. No such opportunity was ever before given to any nation as is given to the Church now in the United States of America."

—Edwards.

Topics for Study—

1. "The Gospel for a working World."
2. The Mission of the Church.
   (a) To the alien.
   (b) To the citizen.
   (c) To the children.
   (d) The educational problem.
   (e) The foreign newspaper publications.
3. The Church and the Immigrant.
   (a) The task.
   (b) The challenge.
   (c) The Responsibility.
4. The Jews in America.
   (a) Their policy, their aggrandizement.
   (b) What shall the effect be toward a Christian Nation?
5. The Sabbath Day. Is the Church membership keeping it a Holy day?
   (a) Will we have a continental Sunday?
   (b) What will be the consequence?
6. Mormonism—Its aggressiveness.
7. The Men of the Mountains.
8. Frenchburg College.
9. The City Missionary. Her task—her privilege.

Give reasons for or against the view that the Protestant Church should attempt to work among those who are loyal to another faith.—

THE GREAT NORTHWEST.

1. Educational Program for the Pacific Northwest for 1923-1924.
2. Strategic Outposts in Idaho.
3. Where shall we locate a United Presbyterian College in the Pacific Northwest?
   (1) Oregon?
   (2) Washington?

Regarding the thousands who are drifting with no religons anchor, the task of the Protestant Church is clear. It must show them a Church with a vital social and spiritual message, and must seek to bring them into its fellowship as citizens in the kingdom of God."—Harkness.

AUGUST.

The annual report of the year is found in the July issue of the Women's Missionary Magazine. In this study the opportunity is given for informal discussion, as well as time for reference to the years work of the Women's General Missionary Society. This includes every department herein reported.

Bible Lesson.

Gospel by Matthew. Parable of the talents 25:14-29.

Roll Call—Give some important fact from the July issue of the Women's Missionary Magazine.

Topics Suggested.

1. What is the purpose of the Women's General Missionary Society?
2. What would be the result if the entire Women Membership were alike interested? Can you compute the effect such an appreciation of duty would bring to the cause of Christian Missions?
3. The Woman's Missionary Magazine in every home! Can it be made possible?

SEPTEMBER.

Freedmen and American Indian.

Central Thought.

There is no defense or security for any of us except in the highest intelligence and development of all.

—Booker T. Washington.

Bible Lesson—Mark 13th Chapter.

Roll Call—What have you learned from this study?

Freedmen Missions.

Topics for Study—

1. The Negro in Africa.
2. The Negro in America.
3. The Future of the American Negro.
   (a) In attainment for himself.
   (b) In Contribution to the general good.
4. Our own Missions to the Negro.
   (a) Past results.
   (b) Future outlook.
5. The Negro and his songs.

The American Indian.

1. "Out of savagery into civilization."
2. The future of the American Indian.
   (a) In attainment for himself.
   (b) In contribution to the general good.
3. The Bible in the life of the Indians.
4. The Indian games and dances with Native songs. Can they be made elevating?
5. Reports from our own mission stations.

OCTOBER.

Egyptian Sudan and Abyssinia.

Central Thought.

"We have long pleaded at the throne of grace, with more or less resolve, and reliance, for open doors. Today every where we have them. And not only the open door for our entrance, they are actually thronged from inside with wistful faces, and with welcoming voices they are also bidding the Missionary to take possession. We look and we listen, awed and inspired, as beneath a visibly opened heaven. We know all the while that the golden opportunity may be short. This is not a dream it is the certain longing cry, 'Come over and help us.' O Living Church of God! Arise and shine forth into the clouds of darkness."

C. M. S.

Bible Reading—Proverbs 31:10-31, and Romans 10:13-16, John 4:36.
Roll Call—Name one of the tribes in the Sudan, among whom no mission work is being done.
Central Thought, Mothers Of Men.

1. And then were the wish of my heart fulfilled,
   Around about you the world should build
   A wall of wisdom with Truth for its Tower,
   Where mind and body would wax in power
   Till the tender twig was a splendid tree,
   Dear little Mothers of Men to be.
2. It is only a dream; but world grows wise,
   And a mighty truth in the dream seed lies
   That shall gladden the earth in its time and place,
   WE MUST BETTER THE MOTHERS TO BETTER THE RACE.

Ella Wheeler Wilcox.

Topics Suggested for Study—

1. The Black Woman's Idea Regarding Motherhood.
2. Ignorant Mothers Of Omdurman.
3. Future Mothers In The Northern Sudan.
4. Mothers Who Know Not The Truth.
5. A Christian Mother's Influence, and Opportunity.
7. A Shulla Mother's Home Life.
6. A Heathen Mother's Superstition.
8. A Nuer Mother's Daily Duties.
9. A Pagan Mother In Sorrow.
10. Mothers In The Untouched Tribes.

Mrs. D. S. Oyler.

Wedding Customs
Funerals
Unreached Tribes
Sources of Happiness
Stories told by the Camera
A Day at Nasser
The Mission Boat
The Hospital at Khartum North
A Bird's eye view of the year's work at Doleib Hill
A Review of the Past and a Look Onward

Kathryn MacKenzie.

I tell you, fellow Christians your love has a broken wing if it cannot fly across the ocean.

Maltie Babcock.

Abyssinia.

Our new field in Abyssinia. Wonderful opportunities there. Behold I have set before thee an open door. A door of Opportunity. A door of Responsibility.

Mrs. T. A. Lambie, Editor.

NOVEMBER—EGYPT.

EGYPT.

Central Thought.

The supreme function of the Church is to carry the Gospel out to the world. The everlasting sameness of the message means no monotony, no rigidity. Our invincible motive, our joy in service and in sacrifice, resides not in a Christ that may be, or that is to be, but in a Christ who was, and is to come, the same yesterday, today and forever. Our undying impulse lives in that everlasting Son of the Father. Our call is to witness to this all wonderful Lord Jesus Christ.

Bible Lesson—Isaiah 45:14-25.
Roll Call—Locate the Mission Stations and the Missionaries in Egypt.

Children of Egypt.

Topics for Study—

1. The Youth of Today.
   (a) The school children of Egypt.
   (b) The children of the Hareem.
   (c) The children of the Street.
   (d) The children of our Church.
2. The Youth of Tomorrow.
   (a) New forces in Egypt molding the youth of tomorrow.
   (b) The mental inheritance of the youth of tomorrow.
   (c) The demands that will be made upon, the youth of tomorrow.
3. Our contribution toward the forming of the youth of tomorrow.
   (a) Our efforts of today.
   (b) Our answer to the deepest needs of childhood.
4. The gift of eternal youth found in Christ for Egypt.

DECEMBER—INDIA.

Central Thought.

Happy they who set out, called from above, so to witness, even to the uttermost part of the earth. If there be such a thing as a sinless envy, they may well be made objects of it on the part of those who see them go. True it is that the perfectly Christian plan of life is not to attempt some great thing, however spiritually beautiful, chosen by our own religous ambition; it is to do the will of God yet

Note—Our readers will think this a formidable program, but it is not. The happening of two editors Miss McKenzie and Mrs. Lambie in the Sudan occurs in the furlough absence of one and the time near for the other. In order not to fail us in our program for the year both editor and editor elect have given us a splendid outline and we desire to present them both and feel sure we can carry them in 1923 special study. They all include wide interest. If the women at home will do as much in their interest for a larger circulation of the Magazine, now, there will be compensation to all who labor in this Magazine, Abyssinia what a wonderful story already is written and what an alluring opening is in that land. Look for much in all the special numbers: any of them worth One dollar!!

Editor Women's Missionary Magazine.

it is lawful, to congratulate with a reverent gladness, as the specially privileged ministers of a celestial purpose, our brethern and our sisters, dear to the Lord whom He has willed to depart far hence unto the Gentiles. They go to work weighted often with danger, always with exacting problems, calling at every turn for an infinite patience, while the blind world judges where it does not ignore. But is a work in which hearts are enlarged by the largeness of the calling and the hope. It is a work pregnant of blessing for the whole Christendom of the future, and it is vital to the life of the Christendom of today. Beautiful are the witnesses, "feet upon the mountains and the plains of this dark earth, and great is their reward in heaven."—H. C. Maule, D. D.

Bible Reading—Psalm 107.

Memory Verses—Luke 4:18-19.

Roll Call—Name a person noted in the missionary history of India, and give reason for your choice.

MINIATURES AND MOSAICS.

Topics for Study—

Being sketches of Indian Life in lighter vein prefusely illustrated.

God is working His purpose out as year succeeds to year:
God is working his purpose out, and the time is drawing near,—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the Glory of God, as the waters cover the sea.

AN APPRECIATION!—

EDITORS NOTE—It is nothing unusual to have a good letter encouraging the labors incident to the publishing of the Monthly Missionary Magazine we are always helped in our task, by such kind words. The following is out of the ordinary in that Mrs. Lewis has given the women a challenge, and nothing stimulates action more than a definite object to be attained. We are much pleased with the following—

West Alexander, Pa.
April 26, 1922.

My dear Mrs. Moore:—

Your reply to my letter in which I renewed my subscriptions to the WOMEN'S MISSIONARY MAGAZINE and the MISSIONARY REVIEW OF THE WORLD came as a very agreeable surprise to me. It increased my interest in our missionary magazine even more than it had been, and lead me to give a special part of one of our programs on reading this paper. As a result I have written a short article on reading our missionary magazine and I have thought that you might find it worth a place in the magazine. If you can use it I will gladly contribute it to you, if you cannot make use of it will you kindly return the paper? Perhaps I could make some alterations and it could be used by some general missionary magazine.

Our missionary society members had gotten so in the habit of adhering strictly to the programs and most of them read their parts from the paper, so when president I asked the program committee to put some member on each month's program for something different. The result was that each month some member's name followed with Original Ideas appeared on our programs. My orginal idea was to look through our magazine with a magnifying glass. The preparation for this opened my own eyes to somethings that I had failed to appreciate and was, I think, a help to our members. For that reason I am passing on to others some of the things I discovered in my analysis of the most interesting and helpful magazine that you are so largely responsible for putting out each month.

HOW DO YOU READ?

Some people read headlines and guess at what follows; some read articles that are attractively illustrated; others read parts of papers or magazines in which they are especially interested paying little attention to other parts. No one could or should read everything in many papers and magazines. It is better to get the best from several publications than to get all there is in one or two. But when we read our own missionary magazine we should read it *all.*

The United Presbyterian Church is noted as the one giving more to missions in proportion to membership than any other Protestant Church in America. This is a fact of which we are all justly proud. The women of our Church have had a large part to do with this generous giving. Then we should be glad for the opportunity to keep in touch with our missionaries and what is accomplished with the money contributed for such work through our Missionary Magazine.

When I read my Missionary Magazine

I have close at hand a dictionary, a map or atlas, note-book and pencil and Prayer Cycle. When a new word appears I look it up and satisfy myself that I know exactly what is meant and how to pronounce it, when a new place is mentioned I look for it and see just where it is, not guess vaguely. When a thought impresses me forcibly I mark along the margin that I may find it readily, and perhaps copy it—from some papers I clip instead of copy. In my note book one place is for quotations on prayer, another on literature, one on brief interesting missionary facts—these are always available for papers or talks on missions. In most issues of the magazine there are appeals for prayers for special causes or people. These appeals I copy in my Prayer Cycle for I want to keep them in mind and pray not once but many times that those who ask for our prayers may feel that we have heard and do respond.

Then there are the letters. Each month we should have a feeling of expectancy. What will I get in the mail this month? And when the magazine comes we will eagerly read the letters from our folks. And the special departments! If you had the honor and the responsibilities for some department of work wouldn't you feel discouraged if you thought those who take the magazine did not read what you had contributed concerning your work? Then there's always something special! We are all interested in specials.

So let's all read *our* magazine clear through carefully and prayerfully. And when we meet each other let's talk about the contents of our magazine. Show as much enthusiasm as we do over new dresses and recipes, fancy work and fiction. And sometimes let's some of us write to the editor or some of the contributors and reply to some of the letters and tell them what we think of the good things we find in THE WOMEN'S MISSIONARY MAGAZINE.

Most sincerely,
MRS. JAS C. LEWIS.

SENIOR LIFE MEMBERS

At $25 Each.

From July 15, 1922 to Aug. 15, 1922.

64. Mrs. M. M. Dunlap, Sterling, Kansas.
65. Mrs. Margaret E. Cuthbertson, Sterling, Kans. By her mother, Mrs. M. M. Dunlap.
66. Mrs. Wm. H. Cairns, Kansas City, Kans. By her husband.
67. Mrs. E. J. McWilliams, Southern Pines, N. C.
68. Mrs. Gilmore, By Women's General Missionary Society.
69. Mrs. Kenneth C. McKee, By her aunt, Ella M. Gordon, Pattersonville, N. Y.
70. Miss E. Vera Strong, Sterling Kansas. By friends as a tribute of love to her father, the late Dr. C. H. Strong, and her mother, Mrs. Strong.

WHAT IS A DIGLOT?

A diglot is a Bible or a Testament or smaller portion of the Christian Scriptures printed in two languages in parallel columns. At any rate that is what it means in the language of the American Bible Society. These two-language books are prepared as a means of Americanization and Christianization of the immigrant within our gates and have been used with great success in all parts of the country. The Society now has more than 33 such diglots in which English and some other language are printed in parallel columns. These include—Bohemian, Bulgarian, Chinese, Finnish, French, German, Greek, Hebrew, Hungarian, Italian, Japanese, Persian, Polish, Russian, Spanish, Turkish, and Yiddish.

It is the purpose of the Society to enlarge this list as far as possible the need this list of diglots so as to meet as far as possible the needs of those in our own land, where more than 100 languages and dialects are spoken. Already the Scriptures are available in the mother tongue of all our immigrant population, but it is believed that the two language books will greatly help in the Americanization program.

Inquiries and suggestions are invited by the American Bible Society, Astor Place, New York.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh. Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

"SELF-DENIAL WEEK."

Self-denial week, in the mission band,
As, of course, you really understand,
Was planning for the purpose of giving a lift
To the Mission cause by an extra gift.

"Oh, dear!" cried Bessie; "Oh, my! Oh, my!
I don't see how I can self-deny.
I've nothing to do with at all; I've scarcely
a penny my own to call;
Whatever I save must be very small."

"I wonder, I wonder," cried Tom and Lou,
"What in the world we can ever do.
Not a cent is ours to spend or give;
'Tis as much as we all can do to live,
If we earned a little 'twould be so small
It wouldn't be worth our giving at all."

So the children talked; but they talked in
vain,
For the leader hastened to make it plain
That the "doing without" for the Saviour's
sake,
And the little sacrifice each could make.

Were the very things that they all should
seek,
Just a day at a time, self-denial week.

You might never guess how it came about,
But each one found something to do without,
For their hearts in earnest they really gave,
And their best endeavors to earn and save.

Not a single member of that bright band
Had a chance to do something great and
grand,
But the little things by the many wrought
Exceeded all they had hoped or thought;
And the gifts of their hands went far and
wide,
That the bread of Life might not be denied,
But the hungry souls might be satisfied.
If you add the littles and muliply
You will find that they count up by and by.
It is keeping on, after all, that counts,
And that brings to the treasury large amounts.

GLEANINGS ON GIVING.

Like many other things, giving not only becomes easier by exercise and practice, but is best learned in youth. The proverb is very true—

"Learn young, learn fair:
Learn auld, learn sair."

God asks only for freewill offerings, gifts which all should count it a privilege and a pleasure to be allowed to give—the outflow of a grateful heart.

It is said that "giving away what they can not use is some peoples nearest approach to charity."

Too many seem to go upon the principle of spending all they wish upon themselves, and giving to God if there is any thing over. But those who desire to honor and please God give Him the first and the best.

Too many spend shillings and even pounds upon themselves while they only give pennies for God's work.

God loveth a cheerful giver
Though the gift be poor and small;
What doth He think of His children
When they never give at all?"

Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand your offering took."

God, who sees not as man sees, looks not upon the amount that is given but also upon what is left.

It is not the amount of the gift, but what it cost the giver, that God looks to.

If you do not give generously out of the little you have as children, the probability is that you will not give liberally out of your income when you are grown.

Giving keeps people from being selfish.

God says, "Son, give Me thine heart;"

because He knows that if we give Him our hearts we will give our love and gratitude.

God gave His best gift to you.

WHAT WILL YOU GIVE TO HIM?

PRAYER OUR BEST PREPARATION.

In planning our coming "Ingathering" of Thank-Offerings let us all be much in prayer. Without His blessings all our plans will be in vain.

Pray earnestly in our families, in our societies, in our prayer groups, and as we observe the ten o'clock hour of prayer that every effort put forth by the Thank-Offering Secretaries of the societies or presbyterials or by the General Secretary be blessed.

Prayer plus good methods, plus consecrated zeal will result in victory. Pray definitely, in faith—

First—For the true spirit of thankfulness.

Second—For the active expression of our gratitude in our Thank-Offerings.

Third—That the 90,000 women of our Church will each have a part in this Thank-Offering.

Fourth—That this years Thank-Offering be the best ever given.

Fifth—For God's richest blessings upon every gift and giver.

Oh! Women of the United Presbyterian Church, are you thankful that you know of Jesus and His love and care for you.

Do you realize what the gift of His Son means in your life?

What would your life be if you were one of the millions of women who have not heard of Jesus?

Women who are:

Unwelcome at birth;
Untaught in childhood;
Unloved in wifehood;
Uncherished in widowhood;
Unprotected in old age;
Unlamented when dead.

Let us show our gratitude by our gifts.

WHY EVERY JUNIOR SHOULD GIVE A THANK-OFFERING.

This is the subject of a new leaflet written by our Junior Secretary. Each of the five hundred ten Junior Superintendents found one of these leaflets in the letter mailed to each society on Sept 5th. I trust each leader has read it and is working to make the thank-offering this year the very best their society has had.

The Juniors have had a large part in the Ingather year by year. And we hope that this thirty-fifth year will be celebrated by every society having apart in the total Thank-Offering. Last year there were 33 Junior societies that did not have a thank-offering. Twenty of these were old societies and ten were organized within the year. Plan early for a program for your Juniors. The dear children are always so willing to take part and every one regardless of years enjoy hearing the children.

If your Juniors have worn out their thank-offering boxes send for new ones. The pretty pink box is very attractive to the children and as they use the box may they each be—A BUSY BEE.

"I am a little Busy Bee,
Not one that seeks for honey,
But, as you may plainly see,
That has been after money.

This little box that's in my hand,
Has penny upon penny,
Which, like the little grains of sand,
Have grown until they're many.

I know I'm but a little one,
Not bigger than a flower,
But I can serve God's only Son,
Who saves us every hour.

And so I hope today that you,
Will pattern after me—
Put money in your boxes too,
And be a—Busy Bee."

THANK-OFFERING SUPPLIES
1922-1923

Leaflets

The Christian's Song of Thanksgiving—Mrs. Mary Clokey Porter.

Whose Is It, Mine or God's?

Mrs. Morgan's Quarter—Kate Summer Gates.

Suppose. A Talk with Myself.

How to settle the Missionary Problem—Willis R. Hotchkiss.

History of the Thank-Offering—Mrs. O. H. Milligan.

Why I give a Daily Thank-Offering—A Bible Book Mark—Mrs. Mary Clokey Porter.

A Daughter of Tyre—Mrs. Lydia I. Wellman.

What has been accomplished by the Thank-Offering—Mrs. W. H. Vincent.

Life Membership Fund—Mrs. J. B. Hill.

Thank-Offering Questions for Monthly Program (10 in set)—Mrs. Arthur R. Charles.

Duties of a Thank-Offering Secretary—Mrs. O. H. Milligan.

Lost Thank-Offering Boxes.

At Life's Daily Crossings—Mrs. O. H. Milligan.

Why Give a Thank-Offering—Mrs. S. E. DuBoise.

Our Thank-Offering—Mrs. E. A. Campbell.

Gratitude—Mrs. O. H. Milligan.

The Christian's Song of Thanksgiving—Mrs. Mary Clokey Porter.

Rashm's Missionary Hen (India)—Mrs. Eunice Foster.

Stories of Egypt's Thank-Offering—Mrs. Grace C. Finley.

Prayer and our Preparation—Mrs. O. H. Milligan.

Message of the Return Blanks—Mrs. O. H. Milligan.

For Societies.

Thank-Offering Message of 1922.

Blanks for Annual Reports of Women's Young Women's, and Junior Societies.

Blanks for Annual Presbyterial Thank-Offering Secretary's Report.

Senior, Young Women's, and Junior Thank-Offering Envelopes.

Boxes—Senior and Junior Thank-Offering Boxes.

Thank-Offering Creed.

Thank-Offering Poster.

Junior Helps Leaflets.

The Missionary Potato.

What a Child's Penny Did in Saving Souls.

Prayers in Verse.

Little Joe's Thank-Offering.

A Gift that Was Not a Gift.

The Boys Thank-Offering.

" Self-denial Week."

The Gift Without the Giver.

Ella's Missionary Bank.

Mollie's Mite Box.

Why every Junior should give Thank-Offering.

All the above free for postage.

Thank-Offering Services.

New Service—The Doctor And The Nurse—Mrs. O. H. Milligan 10c.

The World Call—Mrs. O. H. Milligan 5c.

Out of Darkness Into Light—Mrs Mary Clokey Porter 5c.

Christ For The World—Mrs. Mary Clokey Porter 3c.

The Light Of The World—Mrs Mary Clokey Porter 3c.

Voices Of Thanksgiving—Mrs. Mary Clokey Porter 3c.

God's Call To The Young—Mrs Mary Clokey Porter 2c.

Children' Worship—Mrs Mary Clokey Porter 2c.

Missionary Round Table For Junior—Mrs. Mary Clokey Porter 2c.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

YOUNG WOMEN'S DEPARTMENT.

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Avenue, Dormont, Pa.

MOTTO: "YOU CANNOT HASTEN SUCCESS BY HURRYING."

AIM: MOVE IN A STRAIGHT LINE. "A STRAIGHT LINE IS THE SHORTEST DISTANCE BETEEN TWO POINTS."

YOUNG WOMEN'S SPECIAL WORK FOR 1922—1923.

Pasrur Girl's Boarding School, India. Support asked, $4,324. Salaries of three missionaries in Home Fields: Miss Johnson: Supt. Henderson Hospital, Henderson, N. C. Miss McMillan: Matron of Dormitory, Frenchburg, Ky. Miss Sawhill: City Missionary. Spokane, Washington.

Amount asked, 2,440. Total askings, 6,764. Each society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES.

Do you know of any society mission circle or young womens organization in your presbyterial organized since last spring, say April the 5th? If so, please report at once to Young Womens secretary the name of society, the number of members, and name and address of the president.

Societies failed to send in report last April. Do you know whether or not your society was one of these? If so begin now to see that it has a report to present and that it is in on time, not later than April 5, 1923.

YOUNG WOMENS SPECIAL.

September 1st showed a credit of $616. Was your society one of those having no part in this support the past year? Begin now to make it possible to give what is called the average gift, $1.00 per member. See special objects at head of this Department.

20 Years Old In May 1923!

That's what our department will be. How are you going to help make a banner record? The membership is still under the 10,000 mark. Many societies are not supporting the whole work of the Women's General Missionary Society. Monthly attendance at meetings is 25%! To be 50% good even would mean half bad! If you could move only one side or the half of one side of your body, would you call that good enough? No indeed! You would be a helpless invalid. What an "invalidy" bunch of societies we have! Now is the time to begin to make a "well" record! Be faithful members.

Fore note—It has been thought that the following suggestions may be helpful to some societies, hence they are being published in this department.

SUGGESTIONS FOR LEADERS OF YOUNG WOMEN'S MISSIONARY SOCIETIES.

Six points will be briefly considered—Devotional, program, mission study, business, hand work, posters, blackboard and maps.

1. Devotional:—Plan to have this period related to the subject for the day.
   Strive to make the service spiritual and not mere ritual.
   Select the praise carefully. If special music in this period, choose sacred pieces.
   Let prayers be definite, comprehensive and given by more than the few. Use Prayer Cycle. Choose Scripture lesson whether a selection of verses or a continuous passage, which relates to thought of day.
   Avoid constant use of the same persons, unless they constitute the whole membership.
   Let service asked of any one be real and not assigned just to "give some one something to do."
   Encourage use of Magazine Daily Bible Readings.
2. Program:—Adapt programs from Women's Missionary Magazine to local needs.
   Present in most appealing way:—by papers, talk, dramatization, monalogue, dialogue, pantomime; in poetry or praise. "What has been done" need not be the way to do it.
   Prepare and print programs pre-

vious to beginning of new yearly subject as the month-by-month method does not insure a successful year.

Develop originality and individuality.

Discover latent powers of members.

Make good use of Literature Department.

3. Mission Study:—Endeavor to have a 6 to 8 weeks study class on new mission book, choosing program committee from the group. This method makes for a move intelligent program and a more carefully selected group of speakers.

Value of such study is emphasized under following points:

(a) A clean view of world problems.

(b) A better insight into social and economic conditions.

(c) A new conception of the glory of a life given to definite service for Christ.

(d) A realization of the superiority of religion of Jesus Christ over any and all other religions.

4. Business:—Conduct it is a worthy part of the Kings Business.

Bring all items of business before membership for consideration and action or present a digest of action of executive body.

Disburse all funds by vote of society.

Present work society should do during year at opening meeting. Repeat as necessity demands.

Use every member if possible as an officer or committee member. Even the shut-ins may be active on some committee, such as the intercessory band, sewing or work committee, visiting committee (writing notes or making telephone calls), etc.

Weigh the responsibility the Young Women's Missionary society has to the several departments of work Young Women's special fund. Thank-offering and expense funds.

5. Handwork:—Procure leaflet of suggestions issued by Literature Department.

Do handwork during social hour or at special work meetings.

Select mission, hospital, or school you would help from directory in Women's Missionary Magazine.

Discuss field or institution for which you are working while you work. Familiarize yourself with missionary, the people, their country.

6. Posters, Maps, Blackboards:—Use poster for invitation, advertisement, illustration, etc.

Use map as country and field is studied. Skeleton maps are especially useful, either individual or large.

Fill maps with names of missionaries, stations, institutions, etc.

Discover if one or more members can do freehand drawing.

Use black-board when disbursing funds.

N. B. Secure organization literature if you have no work for your girls and young women and organize. The Literature Department gladly fills orders.

"Determine *what* you *can do* and *straightway do it.*

To receive an impression and not act on it.

To see a vision and be disobedient to it.

These tend to harden one's spiritual sensibilities and retard ones development."

A LITTLE CORRESPONDENCE.

We have been quite busy all summer in Church. Our pastor and wife came home the first week in July. We were having a missionary meeting at one of the parks and they came and surprised us. We certainly were glad to see them. No matter how many good ministers you have your own is the best, you know. Our young women's society has just finished 100 crepe paper dolls for Miss Jean Morrison to take back with her. We had such a good time making them we would willingly make fine time as many. Having something to do kept the society together. While we worked we made plans for the coming year. Now we are working on supplies for Dr. Lambie's hospital. The Women's society is making sheets and blankets, our Young Women's society towels, and our Inter-

mediate society bandages. The Juniors, too, have their work.

We are planning on having the Young Peoples' Christian Union Convention in our Church early in October and are getting ready for it now.

In the different organizations in our congregation plans have been made for the coming year. We are looking forward to a winter of hard work, but of great achievement as well. With Christ as our leader, we are confident that we will not fail.

Has your society made definite plans for the year and are you working earnestly? Miss Maude E. Kohler of Rochester, N. Y. writes of progress. Has some one else some items of encouragement? Please send them in.

"MEETING THE CHALLENGE."

Every day presents a challenge to each of us. When we arise in the morning, many duties confront us, each begging to be cared for. Sometimes we feel equal to anything attacking the whole number in order, and succeed well. Again all effort seems unavailing. There may be physical reasons which contribute to either success or failure. Aside from this there is the mental attitude. A vision of success may win the day where one of discouragement may lose it. There is also the fluctuating spirit which is all too common, the spirit which is "on and off." To be truly successful the trend of the life must see victory and be satisfied to labor on and on, refusing to ease up.

A young fellow was reproached by his pastor for his non-attendance at Church services. He said, "I was beginning to be proud of your record when you turned around and spoiled it. I hope you have not become weary in well doing so soon?" The young man admitted his carelessness and yet felt that he had not been so guilty after all for had he not attended faithfully a whole month which he pledged himself he would do? "I lived up to my resolution" he maintained. Assuming that *if one is a Christian,* he *will* be *like* his *Master,* and calling attention to the young man's neglect, the old pastor said "Are you a Christian." To this the all too frequent answer was given, "I hope so." He was not able to give full assurance because of his inertness yet expected to have the victory finally. How unreasonable humanity is! It does not expect to be the victor in any sort of race or contest if it runs or exerts itself only a small part of the way. It knows it must go the whole way and be first in. It must meet the challenge!

Christian activities like all other activities must be persevered in if victory be ours. They challenge our best efforts. September and October are the months which seem to call with the most insistence to us to arise and go. The vacation period just passed in quiet or in, everchanging scenery presents a vivid contrast to the tasks demanding performance.

It is in these months that new plans are discussed, new members sought, and all work taken up with new vigor. Whether or not these new things are faithfully prosecuted or are of brief interest should be our chief concern. A new plan unworked is no better than no plan. Executed vigorously it may mean new life to the society and encouragement to the individual. If no new plans are tried, ruts are likely to be worn so deep that the work will be seriously handicapped or ruined. A rut we are told is "a grave with both ends knocked out." Get new plans and work them faithfully. Meet the challenge.

It is wise to refresh the roll by seeking new members. Every young woman should be allied with a missionary organization if she bears the name of Christian. But if she has not accepted her responsibility, she should be invited cordially to do so. You will not solicit as members any whose names are already on a missionary roll. Common courtesy forbids that. But you will ask the one who is still on the outside despite frequent invitations and the one who is a new comer. No one should sit down in discouragement because her society is small or inactive or lacking in promenence until she does the best in her power to improve it. Meet the challenge.

Even after plans are made and mem-

bers found is the society going to commend itself by what it seeks to accomplish throughout the year? Remember there is a great work to be done. Nehemiah put everyone to work in the place he would be most interested in doing his best work. Would not his example be worthy of emulation?

Our generation is being given its chance. Shall we be faithful unto the end or grow weary in well doing? "The Christians job is not something experimental; its a life, a system, for time and eternity." Shall we meet the challenge?

IDA B. LITTLE.

OUR YOUNG WOMEN

Much of the beauty and hope of the world lies in the efforts put forth by our splendid young people. What a picture! Here they are—just out of childhood, full of the rich anticipations of young hearts, glowing with a thousands holy and hopeful impulses; alive to pleasure, ambition, love, and all the alluring promises of the world and its springlife; hesitating yet anxious to press on to the inviting attainments; distrustful, yet strong of faith. in what Providence has in store for them. The faith of the young; how beautiful it is, and how useful in urging them on to do and dare.

In their character building, we note some splendid materials:—Noble purposes, high ideals, faith, honesty, generosity and purity; a dependence upon the Master, which causes us to anticipate with joy the ripening young lives.

Our young women are preparing for future usefulness. Indeed even now we find them not only dependable, but indispensible. They must soon realize the seriousness, nobility, and granduer of adult life in its opportunities.

But this is an age very strenuous to all. There are many calls and demands. Is it possible that the young people of to-day are rushed on to the extent that they are not giving God a chance to mold them, according to His Plan, for real usefulness and happiness? After all it is not years that make men and women, but wisdom and character.

It is natural for young people to think and wonder what their life work should be. The only way to find out is to surrender utterly to the will of God in advance, and to resolve to obey Christ whatever His plan may be. Stonewall Jackson was noted, even as a young professor, for his absolute devotion to the will of God, no matter where it might lead him. To test his obedience he was one day asked by a friend, 'If you believed that God wanted you to go to Africa and spent the rest of your life there as a missionary, would you go?' The instant reply was "Yes, without waiting to get my hat!" It is real joy to the Master to use a heart so fully surrendered to His will.

Now let us consider for a few moments our young women. We are slow to admit that they possess what at times possibly we do not.

PERSONALITY
ENTHUSIASM
POWER

Initially combined these spell "pep."

To the Church in her activities of work our young women are:—

LOYAL
INDISPENSABLE
FAITHFUL
ESSENTIAL.

These initially combined spell LIFE.

What a wondrous truth is this. that God has a plan for every life in Christ Jesus. That also He has a plan for your life, which no other can fulfil.

'In all the ages there have never been, and never will there be, two leaves just alike or two jewels, or two stars, or two grains of sand, or two blades of grass and there will never be two young people alike. Every life is a fresh thought from God. Then no one can do another's work as well as she herself. Every jewel gleams with its own radiance. Every flower distills its own fragrance. Every Christian young woman has her own particular bit of Christ's radiance and Christ's fragrance which God would pass thru her to others. So likewise God has given each one a particular personality. He has also created a particular circle of individuals, who can be reached and touched by that person-

ality, as by none other in the wide world. Then again He shapes and orders that young life so as to bring it into contact with the very circle it may best influence.

Has it ever been your experience to look through a telescope? Just a hair's breadth of shift in the focus of the telescope and some one sees a vison of beauty, which before had been all confused and befogged. We are instruments in God's hands to reveal the beauty of Jesus to those about us. What a privilege.

Some lives show up the beauty of the Master more clearly than others. Jesus dwells in more fullness in them is the reason. Can it be said that you make Jesus real to others? I you are living in harmony with His will, you are doing so.

Every child of God may find and enter into God's plan for her life. You may remember the story of the engineer of the Brooklyn bridge. During its building he was injured. For many long months he was shut up in his room. His gifted wife shared his toils and carried his plans to the workmen. At last the great bridge was completed. Then the invalid architect asked to see it. They put him upon a cot and carried him to the bridge. They placed him where he could see the magnificent structure in all its beauty. There he lay in his helplessness, intently scanning the work of his genius. He marked the great cables; the massive piers, the mighty anchorages, which fettered it to the earth. His critical eye ran over every beam, every girder, every chord, every rod. He noted each detail, carried out precisely as he had dreamed it in his dreams, and wrought it out in his plans and specifications. And then as the joy of achievement filled his soul, as he saw and realized that it was finished exactly as he had designed it, in an ecstasy of delight he cried out, "It is just like the plan!" "It is just like the plan!" Some day our young people shall stand in His glory and looking up into His face, cry out their thanks to Him for turning them from their wilful, perverse ways, to His loving and perfect way. Then they will exultantly call, "It is just like the plan, It is just like the plan."

Such lives will have power because of their faithful growth through meditation and and prayer. Every young woman should will to do the will of the Father; to cease trying in their own strengh and to trust God. knowing that He will supply her every need according to His riches in glory thru Christ Jesus.

"God wants our best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat;
And still He asks His own, with gentlest pleading
To lay their highest hope and brightest talents at his feet.
He'll not forget the feeblest service, humblest love.
He only asks that of our store, we give to Him the best we have.
Christ gives the best. He takes the hearts we offer
And fills them with His glorious beauty, joy and peace,
And in His service as we are growing stronger,
The calls to grand achievement still increase.
The richest gifts for us on earth, or in the Heaven above,
Are his in Christ. In Jesus we receive the best we have.

And is our best too much? O friends let us remember,
How once our Lord poured out His soul for us,
And in the prime of His mysterious manhood,
Gave up his precious life upon the Cross.
The Lord of Lords, by whom the worlds were made,
Thru bitter grief and tears, gave us the best He had."

Every Christian women should be a help to our young women. Pray much for and with them. Teach them. Encourage them. Love them. Trust them Should the Master call any of our circle of young women into definite Christian

work, even foreign service, may we be willing to "Let Go ....and Let God" use them

MRS. ETHEL J. BRADEN
Albany Ore.

UNSELFISH PRAYER.

"I like to think as days go by,
That we are building temples, you and I
New temples where our Lord may dwell
And as we build them ill or well
Before us at the Portal there
We build alway our door of prayer.

And as each temple larger grows,
And with a deeper meaning glows
We needs must have a constant care
To beautify our door of prayer.

He bids us build it most of love,
Forgetting self to rise above
Our own desires, with others share
The wonders of our door of prayer.

I like to think as days go by
That these new temples you and I
Are building, grow in every line
More true to Him and His design,
So beauteous grow our door of prayer
'Tis just the Master standing there."

Myra Hart Buchanan.

NAMPA, IDAHO.

We have had a Young Woman's Missionary society in our congregation for a little over a year under the leadership of Mrs. Turner who has been a great help to us. We have twenty-two members who are all deeply interested in the work.

This winter Mr. and Mrs. James Colvin and family from India visited in our congregation. Mrs. Colvin took a great interest in us and helped us wonderfully. In tribute to her and her work we named our group the Ethel Colvin Missionary Society and we are trying to live up to her splendid example.

This spring we served a banquet at the graduates, junior, and faculty of our local college, earning twenty-five dollars which was contributed to the Young Women's special work. We have also made a layette which was given to the Red Cross.

We hope our society will keep on growing as it has in the past and that we may be able to do more for the cause of missions in the future.

NOTE: How many societies are 100% interested? Is yours?

Signed
MARY CAMPBELL
Corresponding Secretary

We have had most wonderful weather this year, it being much cooler than usual.

Aside from a little malaria now and again, I am keeping fine.

The Missionary Magazine is intensely interesting and helpful.

This is Saturday so can do more as I please. Have given out the food supplies for the coming week and overseen some special cleaning in the sewing room, so am ready to do some chatting with friends at home. It is 8:30, so the day is young. The girls, are washing their clothes and heads, so considerable noise comes from their direction.

We have had a splendid year financially, for aside from the regular contributions from the Board, some of our friends have remembered us. Had it not been for the latter we would have had a deficit. I do not consider working under financial stringency an unmixed blessing. It does test one's faith it is true, to me it seems to hamper the possibilities of the work and worker because there must be constant concern as to how the needed expenses can be met. I am glad to say that except for a very short time I have not had that concern in this school, and yet I did not always have enough to expand the work as I would have liked to have done. The Lord has been very good to us, and to Him is all the praise.

School will be closing about the time you get this and then in about a week I will be off to Dalhousie, my first trip to this hill station.

NOTE: After reading this you will surely want to give your share to the Young Womens Special.

INSTITUTES FOR LEADERS OF Y. W. AND JUNIORS.

The need of the hour for Young Women and Junior missionary Societies is LEADERSHIP. We must discover and train leaders. We hope every President Y. W. and Junior Secretary of every presbyterial is at work on plans for holding these INSTITUTES.

On September 16 our Junior Secretary has planned to meet with Junior workers and writes." I hope to have Secretaries from SEVEN Presbyterials." Where there are good centers in Presbyteries separate meeting for the workers may be held but where Presbyteries are scattered it may be difficult to arrange a meeting. The Y. W. Secretary of Des Moines Presbyterial has arranged to hold an institute in the afternoon preceeding the October meeting of the Presbyterial.

HOME DEPARTMENT.

Miss Romain Russell, missionary at Westland and South View, Hickory, Pa. writes she has not been idle, as her weeks schedule shows—

Tuesday, 9 A. M. Kindergarten at Westland.

Tuesday 7:30 Prayer meeting at South View.

Wednesday A. M. cooking class at Westland.

Wednesday, First of month, Women's Missionary meeting, Westland.

Wednesday Evening First of month, Y. P. C. U. business meeting, Westland.

Wednesday Evening Second of month, teachers meeting, Westland.

Thursday A. M. Cooking class, South View.

Thursday 6 P. M. Juniors and 7:30 Prayer meeting, Westland.

Friday A. M. Kindergarten, South View.

Friday P. M. Sewing Class, South View.

Saturday, odds and ends and calling.

Sabbath 9:30 A. M. Sabbath School, South View.

Sabbath 2 P. M. Sabbath School, Westland.

Sabbath 3:30 Preaching, Westland.

Sabbath 6 P. M. Y. P. C. U. South View.

Sabbath 8 P. M. Y. P. C. U. Westland.

Betweeen the services the missionary takes her Ford and gathers up children for the Sabbath School who live a mile or more distant. During the week there is clothing and magazines to be distributed and patients to take to and from the Hospital. The Westland Cooking class is making jelly and jam for our Orphan's Home in Allegheny. Miss Russell writes the attendance at Sabbath School, is good, but the most encouraging thing she has to report is "Our Prayer Circle of Young People that meets just before the meeting, I can see the power of prayer in the lives and work if these young people and their prayers strengthen me."

The first of August Miss Ella Montgomery closed one years work in the West Side Mission, Alliance, O. The Sabbath School for the twelve months had an average attendance of 60, the morning service 42 and evening 22. The missionary conducted 45 morning services (preaching services) and 37 Sabbath evening services and 34 regular sunrise prayer meetings, sixteen special prayer meetings. Also taught fifteen mission study lessons, conducted two prayer meetings, seventeen mothers meetings where the lesson for the following Sabbath is taught, and made 875 calls. In addition to this the Junior Society, that now meets every Friday after school. From these two reports you will know our workers are not idle.

At the request of Los Angeles Presbytery, Mrs. E. C. Little has been appointed to work in the Italian Mission, Los Angeles, Cal. Mrs. Little expects to begin work in October.

Miss Theresa Lippert who has been on our roll before, having worked in both Spokane, Wn., and Oakland, Cal., we are glad to welcome again, having, at the request of San Francisco Presbytery been appointed Missionary for San Franisco Presbytery. Her first field will be the Second Church San Francisco, where she began work September the first.

School opened at Frenchburg, Ky., Tuesday September the fifth, with a full corps of workers. At this writing no report has been received. The correct list of home missionaries will be found in this Magazine.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

As the vacation period draws to a close the workers are busy getting the dormitories and schools in condition for the opening of school. The buildings at Prairie and Camden have received new coats of paint which will make them very attractive. At Camden, a new lavatory added in the Principal's home, will make it much more convenient. A check of twenty dollars was received from Miss Edith Morgan of Camden, to be used for the new school building which was recently built there.

The contract for the new dormitory at Millers Ferry (The Mary Clokey Porter Dormitory for Girls) has been awarded to Mr. A. F. Farley of Camden. Mr. Farley will begin the work in the near future and we hope to report a completed building by February or March at the latest. Those who took memorial rooms in the building which was destroyed by fire will receive a like memorial in the new dormitory. There will be a number of rooms not taken, but because of the increased cost of everything in the furnishing line, the price of a "Memorial" will have to be increased, the amount to be decided by the Board.

In a recent letter from Mr. Simpson of Millers Ferry, he enclosed a note of thanks to the Oklahoma City Congregation for a box of second hand clothing which he sent, but through some mistake in address, was returned to him. The note is as follows: "We are in receipt of the box of clothing sent, and are writing to express our thanks and appreciation for same. The things are indeed a help to us, and we feel very grateful to you for your kindness in sending them. Again thanking you and with our best wishes to your society, I am, Yours sincerely, C. S. Simpson."

In a letter received from Miss Ferguson, Supt. of the Hospital at Knoxville, she reported that they were very busy there. They had eighteen patients then, including four babies. They have twin babies five days old. Their mother died at her home at their birth, and the doctor brought the babies here in order to get their food regulated. Each weighed about four and one half pounds, the girl being a little larger. The doctor named them Booker T. and Phyllis Elaine. These babies were the most popular patients in the hospital during their short life they died when about 3 months old.

We want to express our appreciation to the Board for appropriating the Junior Special fund for the better equipment of the operating room in Knoxville Hospital and we are confident that the Juniors will prove worthy of big task ahead of them this year.

For the month of August, Jubilee Hospital, Henderson, N. C. reports sixteen patients treated. There were ten major operations and six minor ones. There are four nurses in training here and they all manifest great interest in the work they have chosen.

As the negro problem is one of the greatest which confronts the United States today, we would recommend that the societies take a deep interest in the Home Mission Study Book, "The Trend of the Races," which gives the only solution to the solving of this great question.

The World's Christian Temperance Union meets in Philadelphia, Pa., Nov. 11-16, 1922

The National Christian Temperance Union will convene from Nov. 16-20, 1922.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 295 Lexington Ave., Aspinwall, Pa.

SUGGESTIONS FOR LEADERS OF JUNIOR MISSIONARY SOCIETIES.

Devotional.

Use Juniors as Leaders.
Encourage audible Prayer.
Suggest topics for prayer.
Use "Sentence Prayers for Juniors."
Sing frequently and with enthusiasm.
Use "Opening" and "Offering" Prayers on Wall Roll.
Encourage memory verses from Bible.

Programs.

Prepare program in advance.
Keep program varied.
Encourage Juniors to talk on subject.
Follow Study Outline for Juniors.
Use topics in Junior Magazine.
Begin and close meeting promptly.

Mission Study.

Use study book for year.
Use leaflets and stores on mission life.
Stories of missionary heroes create much interest.
Use maps and blackboard.
Do not read but TELL stories in a bright, attractive way.

Business.

Conduct business at quarterly social.
Use games and refreshments to secure good attendance.
Elect Officers from the Junior themselves.
Train officers how to preside.
Be prompt in making out Thank-Offering report.
Be prompt in making out yearly report.

Finances.

Send money direct to Presbyterial Treasurer for Thank-offering and all Departments of Work of W. G. M. S.
Each Junior should have a Thank-offering box.
Each Junior should have a Junior Special Dime card and the Junior Special should be talked of at each meeting.
Teach tithe giving.

Handwork.

Secure leaflet on Hand Work from Literature Dept.
Watch Junior Magazine for special needs and news of Junior Exhibit for Annual Convention.
Dolls, quilts, scrap books, cards, miscellaneous articles for Christmas gifts are always welcomed and needed, at the mission stations, both Home and Foreign.

Bids to the eye.

Be generous with the use of maps, charts, pictures, curios, black-board, etc.
Have children with talent for drawing illustrate story or lesson.
Encourage use of posters.

Miscellaneous.

Keep special days; Birthday when offering may be one penny for each year of childs age, special missionary's birthday, etc.
Encourage parents to visit regular meetings.
Try to have one meeting a year with the W. M. S.
Invite missionaries to speak to Juniors.

STUDY FOR THE MONTH.

NOVEMBER.

EGYPT

Bible Reading, Jeremiah 31:1-10.
Roll Call—Current events in Egypt Missions.

"The Church has come to its greatest hour in its history. Will it measure up or fall down?"

Subject for Consideration.

The Egyptian Woman.

It is impossible to give you now a list of the titles of the different articles which will be presented to you in the 1922 Egypt Special for they are dependent upon the much research which will necessarily be required to write illuminating stories about

The Awakening of the Egyptian Woman.

In the meantime, will you all who love Egypt give yourselves to earnest prayer for the seven millions of Egyptian women and girls, that there may be a real soul awakening, and that as they awake it may be to see Jesus and to be lead forth into the Way of Salvation.

BIBLE READINGS FOR WOMENS AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

"The Bible was given for—

The black and the white,
The slave and the free,
The sick and the Well,
The sad and the happy,
The poor and the rich,
The weak and the strong,
The dull and the wise,
The small and the great,
The young and the old,
The lost and the saved,

The Bible was given for YOU."

Are you, member of a Young Women's society, following these readings found in every Magazine? October is the first of the series. Find the readings in the September Magazine and so throughout the year.

Bible Readings for November.

SIN.

1. All have sinned. Romans 3:1-20.
2. All have sinned. Psalm 14:1-7, 53:1-6.
3. All are doomed to death. Psalm 49:1-20, 89:46-48.
4. All are to be judged. 2 Cor. 5:1-19.
5. The story of the Fall. Genesis 3:1-24.
6. The whole world doomed. 2 Pet. 3:1-18.
7. A fearful picture of sin. Romans 1:18-32.
8. The judgment to come. 1 Thess. 1:1-12.
9. Sin came into the world, through one man. Romans 5:1-21.
10. Adam, legally, stood for his race. 1 Cor. 15:12-28.
11. Christ, the second Adam, stood legally for His race. Isaiah 53:1-12.
12. The result. Romans 8:1-11.
13. God is not partial. Men are without excuse. Romans 2:1-16.
14. Sin is inherited, is prenatal. Psalm 51: 1-19.
15. The only hope is by the new birth. John 3:1-21.
16. Sin is like a dead carcass, bound to a man. Rom. 7:7-25.
17. Sin comes from the heart. Jer. 17:25-27.
18. Sin corrupts nations. Isaiah 1:1-37.
19. Sin is doing wrong. John 8:21-59.
20. Sin is not doing right. James 4:1-17.
21. Men sin in their thoughts and feelings. Matt. 5:17-48.
22. Men sometimes sin in their sleep. Book of Jude.
23. The wages of sin. Ezek. 18:1-32.
24. The gracious invitation. Isa. 55:1-13.
25. 1st. John 1:1-10.
26. 1st John 2:1-29.
27. 1st John 3:1-24.
28. 1st John 4:1-21.
29. Proverbs 1:1-33.
30. No sin in heaven. Rev. 21:1-27, 22:10-11, 22:17-20.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 924 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS AND HELPS, 1922-1923.

Foreign.

Building With India (Senior,) cloth, 75c.; paper, 50c.
How to Use, 15c.
The Wonderland of India (Junior,) paper 40c.
Guide for Leaders, 15c.
Facts and Folks in Our Fields Abroad, 50c and 75c.
How to Use, 15c.
Power House at Pathankot, 75c.
Daughters of India, 10c or $1.00 per dozen.
Up Trail, 40c each.
How to Use, 15c.

Home.

Missionary Lessons for Youngest Juniors 30c.
The Trend of the Races (Senior), cloth, 75c.; paper, 50c.
Suggestions to Leaders, 15c.
The Magic Box (Junior), 40c.
Leader's Handbook, 15c.

Specials.

Prayer Cycles, 10c, or $1.00 per dozen.
President's Book, 15c.
Recitation Books for Juniors, 25c.
Junior Manual, 20c.
Sentence Prayers, 1c, or 10c per dozen.
Budget Cards, 5c per doz., or 35c per 100.
Contribution Envelopes, 25c per 100.
Picture Post Cards of our Foreign Fields, 2c each, 3 for 5c.

Pageants—Senior.

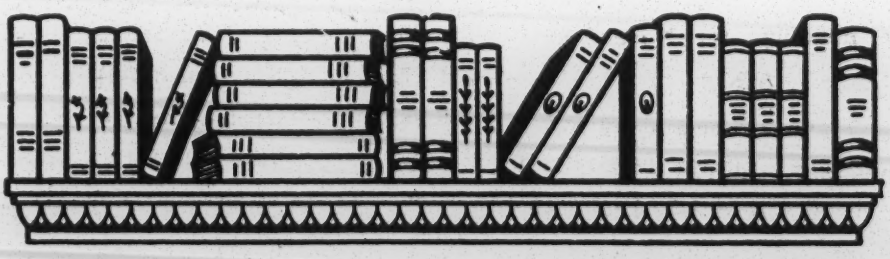
Aba-a-yt, 15c.
Facts and Folks, 15c.
Waiting for the Doctor, 5c.
Missionary Clinic, 10c.
Hanging a Sigh, 15c.
A Little Maid, 5c.
Tired of Missions, 8c.
Y. W. M. S. Service Station, 7c.

Pageants—Junior.

From Vision to Service, 10c.
Music for "From Vision to Service," 8c.
A Bag of Wishes, 2c.

Leaflets for November Program.

Broadening Horizons in Egypt, 3c.
In and Around Cairo With the Bible Woman, 2c.
Our Sisters in Egypt, 3c.
The Higher Education of Girls in Egypt, 3c.
The Countless Egyptian Villages, 2c.
The Sorrow of Egypt, 3c.
The "Zar," 2c.
Bamba, 10c.
Farida's Dream, 4c.
From Darkness Into Light, 4c.
[illegible] Girl Life in Egypt, 2c.



FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The outstanding event in the Foreign Mission work of our Church in the month of September was the sailing of our missionary party on the CITY OF HARVARD from New York, September 15. The company, including children, numbered sixty-three of whom the women of the Church were sending out sixteen. Six were returning and ten were new. All went first class. According to instructions from Mr. McClellan they reported at the Prince George Hotel on the morning of the fourteenth, where the last advising of passports, arranging of freight, etc., was attended to. Quite a number of interested friends were in New York to give the party a hearty and joyous send off. On Thursday evening a large company met in Mr. and Mrs. Borton's room and spent the time in prayer. At 2 P. M. on Friday everybody was asked to meet in one of the parlors of the Hotel. The room was crowded and all seemed happy and in good spirits, glad that they were at last starting on their journey to their chosen fields of labor. Dr. Anderson conducted the devotional service, reading a portion of the Scripture with a few brief remarks there upon. Dr. Parker and the Women's Board representative led in prayer, followed by Dr. J. K. Giffen, the moderator of the General Assembly, who concluded the service by pronouncing the benediction. All were instructed to get their hand baggage from their rooms at once and proceed to the long line of waiting taxies. After a ride of about fifty minutes the dock was reached, and after going through the usual preliminaries, all went on board. Many of the friends accompanied them in order to see the state rooms and have an idea of the accommodations which their friends were to have some of them for a journey of three weeks and some of them four or five. The cabins were very comfortable and many of them on the upper deck. Each berth that we saw had a fine compliment of letters and postal cards, packages, books, boxes of candy, and other unexpected and farewell gifts. Those of you who have ever started on an ocean voyage will remember how these little gifts helped to drive away the sadness which seemed natural in turning one's face away from her native land. The boat was booked to sail at five o'clock, but it was nearly seven when the tugs pulled out and she turned her bow eastward. Quite a group of the friends waited at the extreme end of the dock to see the very last of the ship with its precious cargo. The last person I recognized was Dr. Gordon, on the lower deck, standing and waving as long as he was in sight of the group on the pier

Let there be daily prayer for their safety and their comfort. We can imagine the joyous reception they will all receive from the weary workers on the fields to which they go.

The next important event was the beginning of the deputational work under the auspices of the New World Committee. The different synods were assigned to the different Boards, with the Women's Board assisting in each one. To the Foreign Mission Board and the Women's Board were assigned the synods of Pittsburgh and New York. Letters were sent out by the Foreign Board to every pastor in the synods, registrars appointed, and dates planned for the Institutes and for personal addresses by the missionary party. Letters were also sent to every Women's and Young Women's Missionary Society in the synods by the Women's Board, urging the women of the various congregations to cooperate in the fullest possible manner. The Women's Board representatives on various teams are the Misses Minnehaha Finney, Mable Stewart, Harriet G. Jongewaard, Elsie Grove, Fannie Martin, Dr. J. P. Simpson, Mary Baird, and Kate Hill. To every member of a team a sufficient sum of money was forwarded to pay her travelling expenses, hoping that the offerings received in the various places where they speak will make it possible to have the most of this advanced money refunded. Entertainment is being provided by the congregations visited. A meeting was held in Harrisburg, attended by all the teams, in the

Assembly Hall of the Y. W. C. A., on September 19-20-21. The whole time of these three days was spent in prayer, council, rehearsal of pageants, instruction concerning the various forms of work, etc. The Holy Spirit was evidently present in power, and all started out full of consecrated zeal and anxious to do their best for the work of the Master, the Church, and the New World Movement.

The first Presbytery visited was Vermont, where the meetings began September 24. The next is Argyle, with the Institute held at Cambridge, September 28 and 29. Space forbids an enumeration of the different places where addresses are to be made and Institutes held. Meetings in New York Synod will begin on the date mentioned and continue through October and conclude the first week in November.

Will all Prayer Groups, all Missionary Societies, in short, will every woman of the United Presbyterian Church make these Institutes and addresses a matter of special daily prayer, that a great spiritual awakening may result in our Church. If we have a revival, members added to the Church, and young lives consecrated, we will not need to pray for money, for all the foregoing will make it sure that every pledge made by the United Presbyterian Church will be honorably and faithfully met.

October is the month in which many Presbyterials have their meetings. Will the Conventions take the matter of these Institutes up on their program and in all their devotional services. Our missionaries who are members of teams will, of course, be hindered from attending Presbyterials and many of our conventions will thereby be disappointed. Nevertheless, we feel that the New World Institutes are the most important enterprizes in which our missionaries, on furlough, could be engaged this Autumn.

MARY CLOKELY PORTER BOARDING SCHOOL.

The plans as adopted by the Egyptian Missionary Association for the building to be used as the Mary Clokey Girls' Boarding School in Tanta were presented to a committee of the Board this week. They had been prepared by the Rev. F. D. Henderson and were very wonderfully adapted to the purposes of the school. They were adopted practically without change and turned over to our architect, Mr. J. S. Beatty of Pittsburgh, to prepare the tracings and the necessary number of blue prints, which we hope Mr. C. S. Bell will take with him on his return this Autumn. He has been appointed by the Mission to be the builder. We can, therefore, confidently expect steps to be taken in the very near future for the erection of this long expected and greatly desired building. The war and the high prices, as a result of the war, prevented the Mission from undertaking it earlier. The building is planned to accommodate three hundred and fifty pupils, not all of them boarders. A model up-to-date kindergarten department has been provided for by the Juniors of the Church and arranged for in the plans. The plot of ground, as you may remember, comprises seven acres, giving plenty of room for play grounds, gardens, etc. The original cost of the building was estimated at fifty thousand dollars, but the Egypt Mission, knowing of the advancing prices of material and labor, included a request for thirty-five thousand dollars more in its survey for the New World Movement. This money will not, of course, be all available, as only about two-thirds of the askings were pledged. As at present planned, with present prices, the building will cost about one hundred thousand dollars. We therefore need fifteen or twenty thousand dollars additional in order that the building may be opened free of debt.

Pray that the Lord will send this additional money in ample time that the building may not be delayed and this important work for the girls of Egypt may be speedily commenced.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how,
Their simple words had power,
At home the Christians—one and two,
Had met to pray an hour."

Fifty eight Tuesday Praper Groups meeting weekly or monthly.

Hour of Prayer. Tuesday 10 A. M. "Come ye Apart."

A new Tuesday Prayer Group has been reported at Oneonta, N. Y.

SLOGAN FOR THE YEAR.

"O.——P."

"A Year of OPPORTUNITY—A Year of PRAYER."

"SOME ONE HAS BEEN PRAYING FOR ME."

A missionary in India wrote to a prayer group last year after describing a busy day when she hadn't had much time for prayer or fellowship. "That night when I went to bed I had such a keen realization of the presence of the Lord, and such blessed fellowship with Him. I could not think why for I had been too busy during the day to think much. Then I remembered it was nearly midnight and the early noon on Tuesday at home. 'Some one has been praying for me.' I went to sleep and wakened in the morning with the same joy."

Wouldn't it be a wonderful thing for YOU to know it was YOUR prayers that brought the season of refreshing fellowship and joy to a tired, busy missionary? It might have been YOU, or were you 'too busy' the day the Prayer Group met?

A home missionary who with great faithfulness and with many bodily infirmities also has kept her little group praying writes "It is hard to keep up the interest. Our workers are few and the responsibilities rest on a few. I think we ought to pray more for our home missionaries as well as foreign. "Do YOU remember them?

EXTENSION WEEK.

It has been suggested that instead of having it all in one week that it be six special days during a period of six weeks or six months, so there would be no crowding of events. Every phase of the work of the W. G. M. S. would be emphasized.

One day would be Little Light Bearers day. The babies and their mothers should be entertained and a program about the babies and mothers of the world should be given. The Juniors should have a day. They can easily give a "sample meeting," exhibit their memory and hand work etc. They might give the Pageant that was written and given at New Castle to celebrate the 30th Anniversary. Price 10 cents Literature Department.

An other day should be Young Women's Day. The young women of every congregation should give "Y. W. M. S. Service Station" price 7 cents, Literature Department.

The Women's missionary Society will find no difficulty in finding plans for their day. Every Department of Work might have a booth. Use W. G. M. S. colors to decorate the Church and posters to advertise.

One day might be membership Day for the various organizations. When the committee of each organization would visit the entire congregation to secure new members. You will certainly want a Magazine Day. The whole congregation canvassed for renewals or new subscriptions.

I should like to repeat what has been said so often. Treasurers should handle ALL funds of the societies. This includes the THANK-OFFERING. The T. O. Secretary arranges for the meeting etc, send in the reports but the treasurer send the money to the Presbyterial Treasurers and they send to Mrs. J. B. Hill.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Helen D. Anderson, Appointed 1919 ..Rawalpindi
Miss Margaret Anderson, Appointed 1918 ..Gurdaspur
Miss Helen Artman, Appointed 1920 ....Sialkot City
Miss Hannah H. Beale, Appointed 1920 ....Pathankot
Miss Kathryn Beattie, Appointed 1920 ....Sialkot City
Miss Minnie E. Beatty, Appointed 1912 ....Rawalpindi
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Hazel Bennett, Appointed 1909 .. ....Gujranwala
Miss Jean R. Black, Appionted 1921 .....Sialkot City
Miss Mary Lois Boyd, Appointed 1918 .....Sargodha
Miss Olive I. Brown, Appointed 1920 ....Sialkot City
Miss Theresa Brownlee, Appointed 1922 ....
Miss Edna Broyles, Appointed 1919 .....Pasrur
Miss Lois Buchanan, Appointed 1910 .....Sangla Hill
Miss Elizabeth M. Caldwell, Appointed 1918, Gurdaspur
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Mary R. Copeland, Appointed 1922 .....
Miss Laurella Dickson, Appointed 1897 ....Gurdaspur
Miss Margaret Fehlman, Appointed 1913 ..Sialkot City
Miss Bessie Fleming, Appointed 1913 ....Sialkot City
Miss Ella M Gordon Appointed 1893 .....Sialkot City
Miss Vida J. Graham, Appointed 1922 .....
Miss Marietta Hamilton, Appointed 1916 ..Sangla Hill
Miss Sara S. Hoon, Appointed 1921. ....Sialkot City
Miss Gertrude Horst, Appointed 1919 .....Sangla Hill
Miss Janette Howland, Appointed 1921 ....Sialkot City
Dr. Reba C. Hunsberger, Appointed 1921 ..Sialkot City
Miss Ella W. Jamison, Appointed 1921, ..Sialkot City
Miss Flora Jameson, Appointed 1903 .....
Miss Florence M. Jones, R. N. Appointed 1920, Jhelum
Miss Mary Kyle, Appointed 1904 ..... Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot City
Miss Mary A. Lawrence, Appointed 1893 ..Rawalpindi
Miss Mary F. Lincoln, R. N. Appointed 1919
..... Sialkot City
Miss Mary E. Logan, Appointed 1891 ..... Jhelum
Miss Eleanor W. Maconachie, Appointed 1909 ....
..... Pathankot
Miss E. Josephine Martin, Appointed 1896 ..Pathankot
Miss Fannie C. Martin, Appointed 1895 ..Sialkot City
Miss Mary R. Martin, Appointed 1890, Khangah Dogran
Miss Jane Martin, Appointed 1906 ..Khangah Dogran
Miss Henrietta Moore, Appointed 1898 ..... Pathankot
Miss Sara A. Moore, Appointed 1917 .....Pathankot
Miss Jean B. Morrison, Appointed 1895 .....Lyallpur
Miss Elizabeth McCahon, Appointed 1875, Sialkot City
Miss Lillian McConnell, Appointed 1902 ....Lyallpur
Miss Rose A. McCullough, Appointed 1897 Gujranwala
Miss Willa Ramsey, Appointed 1921 .....Sialkot City
Miss Louise Scott, Appointed 1916 .....Gujranwala
Miss Kate E. Spencer, Appointed 1918 .....Sargodha
Miss Florence Tomaseck, Appointed 1919 ..Gujranwala
Miss Vivian L. Trimble, Appointed 1921 ..Sialkot City
Miss Lorena B. Taylor, Appointed 1922 .....
Miss Ruth A. Warnock, Appointed 1918 ..Sialkot City
Miss Georgia Wenkart, Appointed 1919 ....Sangla Hill
Miss Josephine White, Appointed 1884 ..Campbellpur
Dr. Maria White, Appointed 1886 ..... Pasrur
Miss Dora Whitely, Appointed 1911 .....Pasrur
Miss Carrie Worman, Appointed 1921 ....Sialkot City
Miss Gertrude E. Zink, Appointed 1919 ..... Lyallpur

NOW IN THIS COUNTRY.

Miss Alice G. Burnham, Appointed 1915 .....
.....Hammondton, N. J.
Miss Mary J. Campbell, Appointed 1884 Waterloo, Iowa.
Miss Henrietta Cowden, Appointed 1905 .....
..... Quaker City, Ohio
Miss Nancey Hadley, 45 Garden St., Cambridge, Mass.
Miss Harriet Jongewaard, ...Orange City, Iowa.
Dr. Wilhemina Jongewaard, ...Orange City, Iowa.
Miss Fannie C. Martin, ...Apollo, Pa.
Dr. J. P. Simpson, Appointed 1902 ..Radford, Virginia
Miss Mabel C. Stewart, ...New Wilmington, Pa.

MISSIONARIES-ELECT.

Miss Eunice Cleland, Appointed 1922.

EGYPT.

Miss Sara M. Adair, Appointed, 1918 ..... Cairo
Miss Alda B. Atchison, Appointed 1904 ..... Cairo
Miss Ella M. Barnes, Appointed 1911 ..... Cairo
Miss Margaret Bell, Appointed 1911 .....Zagazig
Miss Clarice Bloomfield, Appointed 1920 .....Cairo
Dr. Carrie Buchanan, Appointed 1893 ..... Cairo
Miss Ida L. Cabeen, Appointed 1909 ..... Alexandria
Mrs. Mary K. Coventry, Re-appointed 1918 ....Cairo
Miss Anna B. Criswell, Appointed 1905 .... Assiut
Miss Mary F. Dawson, Appointed 1922 .....
Miss Ella B. Downie, Appointed 1913 ..... Fayoum
Miss Lucia Dwight, Appointed 1919 ..... Cairo
Miss Helen Ferrier, Appointed 1900 .....Beni Suef
Mrs. T. J. Finney, Appointed 1916 ..... Cairo
Miss Davida Finney, Appointed 1914 ..... Cairo
Miss Elsie French, Appointed 1909 .....Alexandria
Miss Constance E. Garrett, Appointed 1921 .....Cairo
Miss Dora E. Giffen, Appointed 1920 ..... Cairo
Miss Martha C. Glass, Appointed 1921 ..... Cairo
Miss Marianna Gray, Appointed 1921 ..... Cairo
Miss Rena Hogg, Appointed 1896 ..... Assiut
Miss Isabel Hosack, Appointed 1912 .....Cairo
Miss Avis Hoyman, Appointed 1920 ..... Cairo
Miss May Holland, Appointed 1913 ..... Assiut
Miss Lucy Lightowler, Appointed 1921 .....Cairo
Miss E. Roxie Martin Appointed 1901 .....Cairo
Miss Dora Mason, Appointed 1918 ..... Alexandria
Miss Helen J. Martin, Appointed 1915 ..... Assiut
Miss Jeannette McCrory, Appointed 1916 ..... Benha
Miss Evelyn McFarland, Appointed 1919 ....Fayoum
Miss Helen Noordewelr, Appointed 1921 .....Cairo
Miss Marion Paden, Re-appointed 1920 .....Zagazig
Miss Frances M. Patton, Appointed 1922 .....
Miss Fay Elsie Ralph, Appointed 1919 .....Cairo
Miss Mary Estelle Robertson, Appointed 1922.. Cairo
Miss Edna Sherriff, Appointed 1920 .....Cairo
Miss Margaret A. Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss Jane C. Smith, R. N. Appointed 1922 ....
Miss Elizabeth Speer, Appointed 1919 .....Alexandria
Miss Anna Y. Thompson, Appointed 1871 .....Cairo
Miss Mary L. Thompson, Appointed 1917 .... Assiut
Miss Laura B. Walker, Appointed 1904 ..... Luxor
Miss Ethel L. Weed, Appointed 1919 .....Cairo
Miss Florence L. White, Appointed 1919 .....Cairo
Miss Ida B. Whitesides, Appointed 1913 .....Luxor
Miss Esther W. Wilson, Appointed 1919 .....Luxor
Miss Laura B. Wright, Appointed 1921 ..... Cairo
Miss Ruth Work, Appointed 1904. ..... Assiut

NOW IN THIS COUNTRY.

Miss Mary E. Baird, Appointed 1913 ..Allerton, Iowa
Miss Minnehaha Finney, Appointed 1894, Beloit Kans.
Miss Alfaretta Hammond, Appointed 1904 .....
..... 904 Publication Bldg. Pittsburgh, Pa.
Miss Jeanette McCrory, Appointed 1916 Sterling, Kansas
Miss Carol McMillan, Appointed 1906,....Aledo, Ill.

MISSIONARIES-ELECT.

Miss Ruth M. Proctor, Appointed 1922.

SUDAN.

Miss Mary E. Cole, Appointed 1919 ....Khartum North
Miss Una Cole, Appointed 1918 .....Khartum North
Miss Luella Denny, Appointed 1922 Khartum North
Miss Mary Frances Herron, Appointed 1922
..... Khartum North
Miss Mary Jane McKnight, Appointed 1922
Miss Aulora R. McIntyre, Re-appointed 1919 .....
..... Omdurman
Miss Kathryn MacKenzie, Appointed 1919 .....
.....Khartum North
Miss Margaret A. Rogers, R. N ...pointed 1922
..... Doleib Hill
Miss C. Blanche Soule, Appoir ...hartum North
Miss Frances Turk, Appointed ...., Khartum North

NOW IN THIS COUNTRY.

Miss Elsie Grove, Appointed 1912 .....Laurel, Pa.

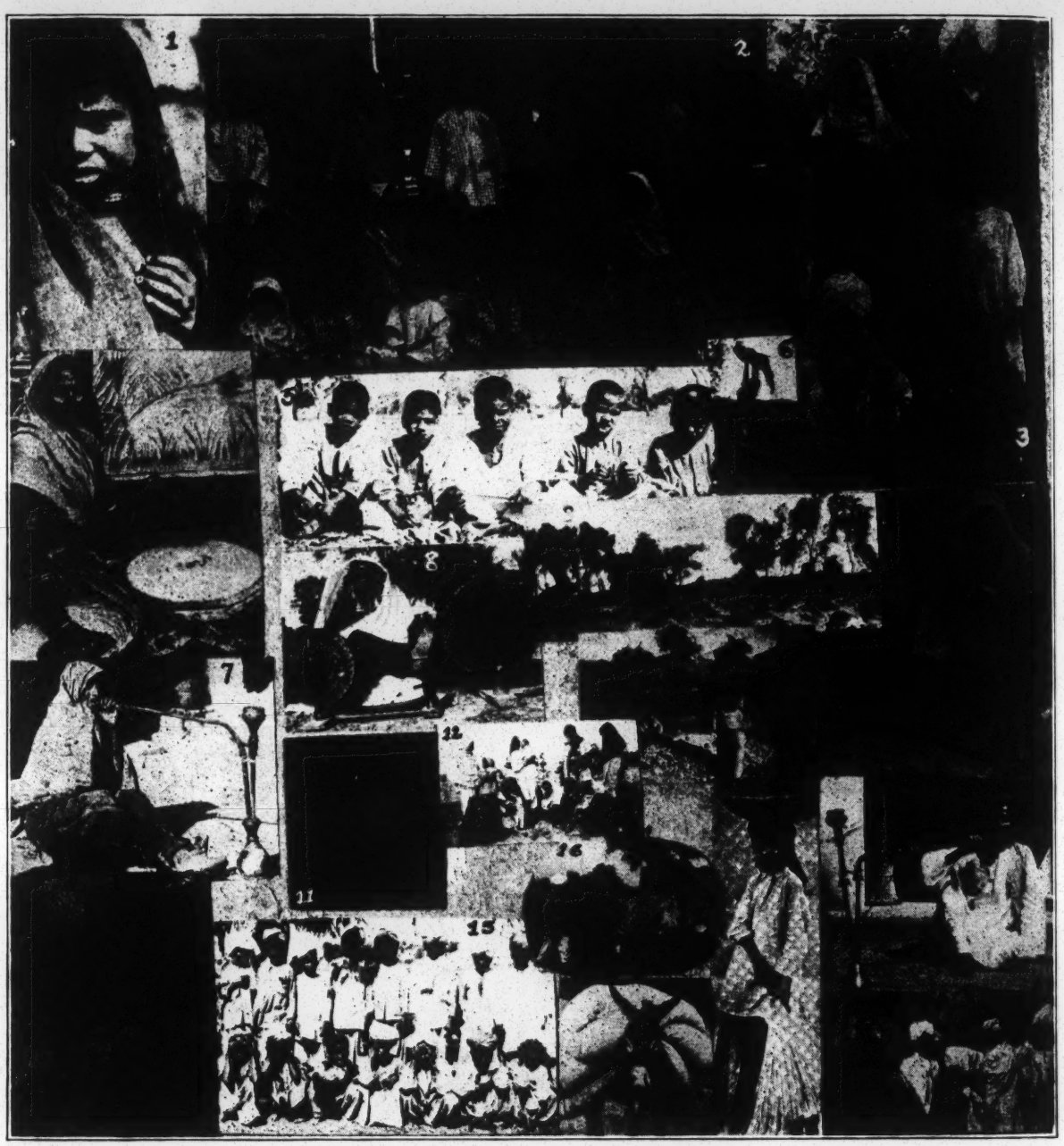
ABYSSINIA.

Miss Ruth C. Beatty, Appointed 1920 .....Sayo
Miss Isabel Blair, Appointed 1922.

INDIA SPECIAL NUMBER

DARK INDIA.

The Star shown in the northern part indicates the United Presbyterian Mission in the Punjab.



AS THE MISSIONARY SEES INDIA.

1. She doesn't want to go to school.
2. Smaller children G. I. H. Pasrur.
3. This is a man who is spending his life teaching the Christians of the villages the truths of Christianity. He and his wife are from the Meg caste. They have a family of bright attractive children.
4. The sound of the Chakki, or hand mill, is growing fainter in the villages. From "The Industrial Awakening of India" by Rev. H. J. Stewart.
5. Village school boys in Sialkot district.
6. Winnowing Corn.
7. Enjoying her pipe.
8. Village Street Women spinning.
9. Harvested Wheat.
10. Spinning.
11. A little village Christian girl.
12. A group of women and children at the tent.
13. Separating wheat from the chaf on the threshing floor.
14. Here Turk and Christian meet. The smaller girl is a village Mohammedan girl. The larger one is a Christian from the low caste people. A passion to save these would thrill mightily the women of Christendom, if they only knew the need.
15. A group of village school boys, Sialkot district.
16. Cultivating the soil.
17. Carrying grain to market.
18. A street-sweeper, but for Christianity, never can rise above their class.
19. Hukka or native pipe.
20. "Whosoever will may come." The Gospel of Jesus Christ for all India.